

The Indiana Jewish

Post & Opinion

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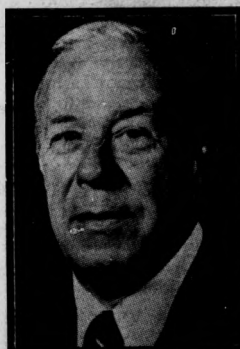
Reagan faulted for civil rights fiasco

See page NAT 3



Shamir for direct negotiations only

See page NAT 3



Shultz never made it to first base

See page NAT 3



Wiesenthal hero of new TV series

See page NAT 14

LOOKING BACKWARD

Last year

Jeff Kondritzer succeeded Uri Korin as head of the Bureau of Jewish Education. Korin, who left Indianapolis to head the Bialik Hebrew Day School in Toronto, Canada, first came to head the Jewish Education Association in 1979. He created the BJE and developed 18 different educational programs.

10 alumni of the Hebrew Academy took top honors at the annual awards programs at North Central High School. Adam Mandel was named a National Merit scholarship finalist. Other Hebrew Academy alumni elected to the national Honor Society were: Amy Greenblatt, Lori Bornstein, Becky Lieberman, Larry Mark, Evan Melrose and Rachel Stein.

Cantor Janice Roger of the Indianapolis Hebrew Congregation was elected president of the Friends of Jewish Music Society to succeed Myrna Fang.

Indianapolis Lawrence B. Cohen, professor of physiology at the Yale University School of Medicine, received the Biophysical Society's Elisabeth R. Cole Award.

5 years ago

Dr. Louise Levine was named president of the American Heart Association, Marion County Chapter. She was the first woman to serve

as the chapter's president.

M. E. Hodes was nominated president of the Jewish Community Relations Council. Nominated as vice-presidents were: Norman Sider and Connie Braun. Eva Perlstein was given the David M. Cook Memorial Award.

Keren Israel Investment Club elected Dr. Ronald Kaseff as president to succeed Leon Harris. Irving Epstein was elected vice president.

Hy Calderon was nominated new Beth-El Zedeck president. Nominated as vice presidents were: Bill Gray, Bruce Jacobson and Jack Frisch.

10 years ago

Rabbi Marc Tanenbaum, Interreligious Affairs Director of the American Jewish Committee, was guest speaker at the JCRC annual meeting, at which Franklin Miroff was given the David M. Cook Memorial Award. Also at the meeting Ezra Friedlander was re-elected as JCRC president. Gladys Nisenbaum was elected vice president.

Rosa Zeckel was installed as president of B'nai Torah Sisterhood, Ruth Rolsky, Marion Aronstam, Libby Fogle and Yettie Bornstein were installed as vice-presidents.

Jerry Litwack was elected president of the Indianapolis Hebrew Congregation. Richard Glasser and June Herman were elected vice-presidents.

Sharon Garelick was named IHC Religious School Director to replace Marge Kiser.

Barbara Levy was the first woman to be elected as president of the Jewish Community Center. Elliot Gold, Dr. Darrel Mendel, Charles Cohen, James Fishman and Dr. Bruce Frank were elected vice-presidents.

Harvey Blat was elected as president of Beth-El Zedeck Men's Club. Gerald Steinfeld, Martin Lipp and Jack Frisch were elected vice-presidents.

20 years ago

The Jewish Welfare Federation Drive reached \$950,000.

Bertha Ruby Dushman died

Services for Bertha Ruby Dushman, 85, who died Saturday, were held Monday, June 6, at IHC South Cemetery, with Rabbi Boxman officiating. Aaron-Ruben-Nelson Meridian Hills Mortuary made the arrangements.

Mrs. Dushman was born in Montreal, Canada, and lived in Indianapolis for the past 52 years. She worked as property manager for Davidson Realty Co., since 1963. She was a member of Indianapolis Hebrew Congregation. Her husband, Raphael Dushman, died in 1970.

Survivors include her son, Stanley Dushman; sister, Hannah Fields; and three grandchildren.

Correction

In last week's P-O, we printed photos of Harriet and Arnie and Chai-Liter's without mentioning them in the list of the Center's Israelfest performers. We apologize.

TEEN SCENE

By DEBBIE BORNSTEIN and JESSICA STEIN
Teen of the week

Teen Scene has chosen its first "Teen of the Week." The person we have chosen is someone who can set a good example for other teens and set goals that they can strive for. Our Teen of the Week is Josh Prince. Recent Bar Mitzvah and Hebrew Academy graduate, Josh won both the regional and state Science Fairs with an outstanding physics project on drag and resistance. He is also well-known locally as an actor, singer, and dancer. His most recent accomplishment was his play, "Court is Now in Session," a hit produced by Josh and his talented brother, Ben, at the J.C.C.A. Josh choreographed, designed the lyrics, stage-settings, and chose the cast along with his brother. The play, including the light-

ing, was entirely run by teens. It drew large crowds, and made the community proud of this talented 13-year-old.

B'nai B'rith Teens

Teens who would like to get involved in Jewish activities and meet other teens who share some of the same interests, should consider forming a youth group. The one interest is having fun. B'nai B'rith Teens is launching a new chapter. There is already one chapter, Shshannah, but in order to get more teens involved, B'nai B'rith is holding a rush weekend June 10 to 12. The chapter is for 8th-10th graders. The weekend will entail short services, tie-dyeing, and a swimming party. Be sure to attend, and have a great weekend.

OBITUARIES

Meriam Rae Sicanoff Cohen; business education teacher

Services for Meriam Rae Sicanoff Cohen, 65, were held Friday, May 20, at Beth-El Zedeck North Cemetery, with Rabbi Boxman officiating. Aaron-Ruben-Nelson Meridian Hills Mortuary made the arrangements.

Cohen, who died in St. Vincent's Hospital on Thursday, May 19, was a business education teacher for Indianapolis Public Schools and at North Central High School where she taught for 13 years until she retired in 1971. She held a bachelor's degree in business and accounting from

Indiana University and a master's degree in education from Butler University.

Mrs. Cohen was a former member and a Sunday School teacher at both Congregation Beth-El Zedeck and the Indianapolis Hebrew Congregation. She was also a former member of the JCC, Hadassah and the National Council of Jewish Women.

Survivors include her husband Leon R. Cohen; daughter, Linda F. Cohen; son, Larry N. Cohen; brothers, Walton and Paul Sicanoff and five grandchildren.

Annabelle Rothbard Hornstein

Services for Annabelle Rothbard Hornstein, 87, were held Monday, June 6, in Indianapolis Hebrew Cemetery South, with Rabbi Stein officiating. Aaron-Ruben-Nelson Meridian Hills Mortuary made the arrangements.

Mrs. Hornstein was born in Warsaw, Poland, and lived in Indianapolis for the past 65 years. Mrs. Hornstein was

a member of Hooverwood Guild. She was the widow of Harry Hornstein.

Survivors include her daughters Marjorie Goodman and Irene Becker; sisters, Henrietta Henry and Sara Nides; brothers, Morris and Joseph Rothbard; four grandchildren and six great-grandchildren.

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Ehrlich to speak at Zero Coupon Bond reception

Dr. Thomas Ehrlich, Indiana University president, will be the honored guest at the third Federation Endowment Committee Zero Coupon Bond reception Tuesday, June 14, at 8 p.m., at the Larman's home, 10683 Winterwood Drive, Carmel.

This will be the first opportunity for the Indianapolis Jewish community to meet with the new IU president, who will speak about the relations between the Federation's Endowment Committee and IU. The Endowment Committee funds the IU Jewish Studies Program.

Zero Coupon Bonds represent a way for individuals to insure the financial security of the Indianapolis Jewish Community into the next century. Previous zero bond events have generated a guaranteed income of \$500,000/yr. beginning in the year 2014. A zero coupon bond represents an



Dr. Thomas Ehrlich

indebtedness due in the future. It is purchased at a discount from its redemption value, based upon the rate of return of the bond and the number of years until the bond matures.

Minimum contribution toward purchase of a zero coupon bond is \$100 per person. Planning the evening are Gerry Kraft, Seymour Lichter, Harriet Wolf, Irving Glazer, Charles Efromson, Lois Eskenazi and Ann Larman.

From IU Jewish Studies: Modernity and the Jews

BLOOMINGTON, IN—The Jewish Studies Program of Indiana University broadened its scope last weekend with a seminar on "The Challenge of Modernity to Judaism and the Jews." The seminar will become an annual event, thanks to an endowment from Joan and Samuel New of Elkhart, IN.

Five professors, headed by Dr. Alvin Rosenfeld, gave talks and led discussions on

various topics. The other professors were Drs. Michael Morgan, Irving Katz, Derek Penslar, and Aron Rodrigue.

The seminar drew participants from Detroit, Evansville, Louisville, Indianapolis, and West Orange, N.J.

Both the sponsors, Mr. and Mrs. New, and Dr. Rosenfeld and his colleagues expressed satisfaction with the initial seminar, and predicted that it

Continued on page IN 6

Israeli generals on Satellite Network

A discussion of the territories' value to Israel's security by three former Israeli generals on Tuesday, June 14, will be one of many future live broadcasts via the CJFSatellite Network.

Broadcasts on the CJF Satellite Network which have started five months ago aim to bring the discussion issues of importance to the Jewish community, allowing community members from all over the U.S. to participate.

Please note that Indianapolis participants who have made reservations with the Jewish Welfare Federation will gather at 4 p.m. at the JCC (and not at 5 p.m. at the Federation offices as we have first published).

Yovits now B'nai Torah president

Dr. Marshall Yovits was elected as president of B'nai Torah Congregation at the Congregation's annual meeting Tuesday, May 24. The following officers were also elected: Mark Hasten as vice president; Harry Goldstein as treasurer and Max Simon as secretary.

Dr. Yovits is the Dean of the IUPUI School of Science and a professor of computer and information science. He is a fellow at the Institute of Electronics and Electrical Engi-

Continued on page IN 6



Ira Jaffee, JCC executive director, and Jon Abels, president, receive an award for excellence at the JWB Biennial

JCC received four Welfare Board awards

The Jewish Community Center received four awards at the JWB Biennial in St. Louis, April 27-30.

The awards were given for initiating programs and services designed to enhance children's wellness, and for Continuing Jewish Education for staff — a 2 part program emphasizing Soviet Jewry and sessions on comparative religion. Two communications awards were also received; one for an invitation and the other for special promotional material. The JCC delegation was in the forefront of the conference itself as Indianapolis was approached to provide presentors in 6

workshops. Ed Gabovitch chaired a session on Planning Implications for the 90's. A Public Relations seminar was captivated by Ellen Simon's presentation on our activities in Indianapolis. Claudette Einhorn revealed our Maximizing Jewish Education Strategic Plan, a model for other cities. Rod Hofts served as a resource in a session on the Youth Fitness Crisis and Brad Bell was the chairperson of the same session. Larry Cohen chaired a forum on Jewish Values in the JCC and Bruce Frank shared the Indianapolis Strategic Plan with cities who are looking at long range planning.



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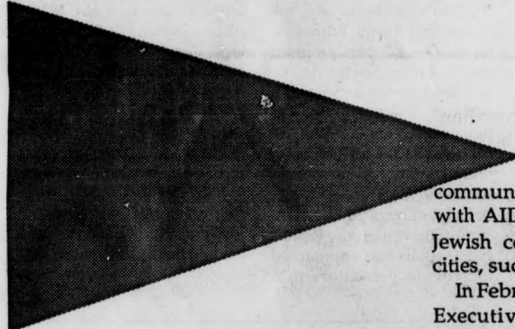
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Jewish outreach to AIDS patients limited



By EFRAT SHVILY

The Indianapolis Jewish community has been organizing to deal with AIDS, following the example set by Jewish communities in America's larger cities, such as Chicago.

In February the Chicago Board of Rabbis Executive Committee unanimously resolved to "created an education project to provided the Jewish community with information about AIDS... and to encourage greater empathy and outreach to those affected by the AIDS virus on the part of the Jewish community."

AIDS has not hit Indiana as hard as it has hit other states. Relatively few Hoosiers, altogether about 400, have contracted the disease and 200 have died. There are only three cases known to us of Jewish Hoosiers who died of AIDS.

In the beginning of this year the Indianapolis JCRC established an AIDS Task Force that includes physicians, nurses, rabbis, educators, lawyers and gay representatives. The JCRC AIDS Task Force's concerns are "the promotion of legislation which attends to the civil liberties and public policy implications of the issue; the

development of educational and informational materials; the appropriation of financial resources within the Jewish community to fund internal and community-wide projects of education, sensitization and human support for AIDS patients and their families and providing, out of Jewish religious and moral heritage, an informed and compassionate response to the multifaceted agenda raised by AIDS."

In an effort to find out if there were any Jewish sufferers from AIDS currently in the city, The P-O contacted Stanley Berg, editor of New Works, a gay news magazine, who said there was no way he could tell if there were any AIDS victims in the Jewish community.

Task Force chairperson, Claudette Einhorn, says that the two Task Force meetings held so far were dedicated to the issue of testing of AIDS. "As we have not made a decision to support state-wide mandatory testing of AIDS," she says, "it means we support confidential and voluntary testing, accompanied by counseling." Einhorn explains the Task Force's main aim is to give the institutional Jewish response to AIDS. "The Jewish community has to be

clear as to the treatment patients with AIDS will get in its various institutions — whether they can be accepted as members, etc.”

The Indianapolis Jewish community deals with AIDS on the educational as well as the institutional level. The Indianapolis Hebrew Congregation and Congregation Beth-El Zedeck have both incorporated programs on AIDS into their general education programs. IHC has introduced a ninth-grade sex education program that deals with, among other things, AIDS. Beth-El Zedeck's Sunday School provides sex education session, in which AIDS and drug abuse are also treated. Beth-El Zedeck has also sent out AIDS information to the congregation's college students and has chosen to start its continuing education program last fall with a panel of specialists in the medical and counseling professions who addressed the subject of AIDS.

IHC, however, is the only Jewish congregation in Indianapolis directly involved in outreach to patients with AIDS and their families. Its Third-Monday-of-the-Month Meal Program, which is part of the larger IHC East-Side Hunger Relief program, was initiated by member Scott Steinman. The third Monday of each month a group of about five IHC volunteers from a pool of about 12 volunteers prepare a cafeteria-style meal for about 50 to 70 patients with AIDS, their families and volunteers at the Damien Center, a Roman Catholic-supported gay center. “The case here is not of hunger,” explains Steinman. “It is just an opportunity to socialize, sympathize and support.” The meal program is financed by IHC contributions and donations. IHC is the only Indianapolis congregation (church or synagogue) to offer such a program. IHC members who are involved in the Damien Center include Rabbi Stein, who is on the Center's board of directors, and an attorney and a meditation specialist who volunteer at the Center.

The fact that Reform congregations, not only in Indianapolis but also on the West and East Coast, are usually the congregations most involved in out-

reach to AIDS patients might suggest that other Jewish congregations have a different point of view on the disease. While the common denominator between Jews of different religious affiliations is that a Jewish way of life is the answer to AIDS, Orthodox vs. Reform or Conservative Jews do not agree on issues such as the use of contraceptives to prevent infection, on support of gay rights groups and on the religious meaning of AIDS.

In a letter to his congregation, Beth-El Zedeck Rabbi Dennis Sasso wrote: “The bottom line on the subject of AIDS, according to the U.S. Surgeon General ... boils down to a fundamental Jewish ethic which is worthwhile teaching and modeling for our young. The most certain way to avoid getting the AIDS virus and to control the AIDS epidemic is for individuals to avoid promiscuous sexual practices, to maintain mutually faithful, monogamous sexual relationships, and to avoid injecting illicit drugs. As the Torah puts it — “Choose life ... that you may live.”

“Keeping Posted,” the magazine on AIDS Beth-El Zedeck sent to the congregation's college students, provides, however, information about safe sex as yet another means to prevent AIDS. In an article entitled “AIDS and You,” writer Bo O'Mansky says that in teaching safe sex, “we are simply facing the reality of

adolescence today.”

Expressing the Orthodox point of view, B'nai Torah Rabbi Fischweicher says that “the rejection of extramarital sex” is the only prevention method he can condone.

Admitting that AIDS hits heterosexuals and even innocent children as well as homosexuals, Fischweicher says that, although he is no prophet who can claim AIDS to be God's punishment of sinners, he believes it is “divine providence rather than chance or coincidence that determine whether a person does or does not get the disease.” Fischweicher further says that his congregation could not in any way show support to gay communities, as “homosexuality is condemned in the Torah as an abomination.” He says that B'nai Torah will not be involved in any outreach attempt to

Continued on page IN 9

Talk about AIDS before it hits home.

“I really don't have to tell Linda about AIDS. They're teaching about it in school.”
“Why discuss AIDS with my Johnny? He isn't gay.”
“If I talk to them about AIDS, they'll think it's okay to have sex.”



If you're thinking any of these thoughts, you're not doing all you should to protect your teenager from AIDS.

So put your embarrassment and your fear of encouraging sex aside. Just sit down and tell them the facts. Tell them that you just can't be sure who's infected with the AIDS virus. Sometimes it can be carried for years without any symptoms.

Tell them that since they can't possibly know who's infected they must use precautions to protect themselves.

Tell them if they're having sex, they must always use a condom. And not having sex is still the best protection.

Tell them that AIDS is incurable, there's no vaccine, and once you get it you'll likely die.

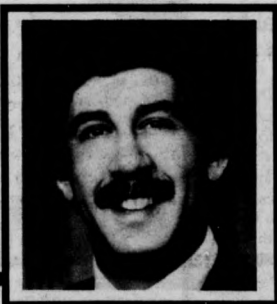
Then tell them it's preventable.

Tell them everything you can about AIDS. But make sure you tell them now.

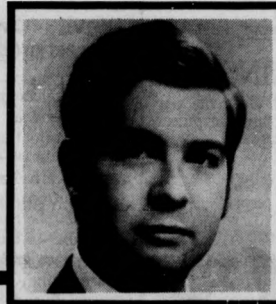
Because by the time you think they're old enough to know, it might be too late.

AIDS
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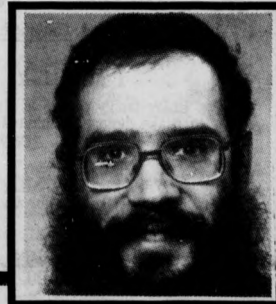
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What happens when a bar mitzvah boy is also a ... Prince

BY GISELA WEISZ
255 5019

AND THE WINNER IS... You might think there is only one Academy Award ceremony in the country. Wrong. There was one in



Prince. For an ongoing role of great-grandmother, Sara Marcus received her Oscar for best performance.

Three-way tie winners, for aunt and uncle, were Shirley and Gerald Kurlander, Marilyn and Maurice Schankerman and Sheila and Bob Kennedy.

Winner of the title of Second Mother was housekeeper Evelyn Dobson. Ben walked off with the Best Brother trophy and Josh's parents, Eileen and Irwin Prince, received an Oscar for best production and direction.

Of course, Josh received the Best Performance Award for a "bar mitzvah boy in a starring role."

Lisa Hirsch, lead singer of the band, *Double Exposure*, doubled with the bar mitzvah boy for a sterling duet of well-known songs. Everyone had a spectacular time, including out-of-town guests Rosemary and Dr. John Blase, Detroit, with children, John Greg and Gretchen; Letty and Herb Kroner, West Nyack, N.Y., and Ilene and Joel Singer with son Robert from Pomona, N.Y. Congratulations!

THE GRADUATE: Karen Jacobs was graduated from North Central high school. Her parents, Susie and Dick Jacobs, gave a coffee and dessert party for her graduating friends and their parents, in their home June 7. Along with their parents, among the graduates were Marc Baer, Joann Borgida, Jennifer Gitelson, Matt Hannis, Marlo Klain, Lisa Schahet, Rachel Stein and others.

A CAR NAMED TUCKER: I seldom write about movies, especially one that isn't completed. Now I have reason to mention a film being made by Francis Coppola, "soon to be seen in a theater near you." Coppola co-produced *American Graffiti* with George Lucas and is the maker of many other noteworthy pictures, among them *Apocalypse Now* and *The Cotton Club*.

This new movie, titled *The Man and His Dream*, is about a car that was ahead of its time. It's the story of Preston Tucker, maker of the Tucker automobile, which he introduced in 1947 together with his daredevil financier partner, Abe

Karatz. It is a story of courageous men who fought the giants of the auto industry — and lost. Equipped with such futuristic and heretofore unknown features as a water-cooled rear engine, disc brakes, padded dashboards and more—only 50 Tuckers rolled off the assembly line.

Movie and TV actor Martin Landau embodies the interesting character of Abe Karatz, who during the first half of this century lived on the West Coast and, among other things, was the great uncle of Indianapolis resident, Amy (Karatz) Weisz.

DWELL & KVELL: On Memorial Day the Zeckel Family gathered in the backyard of Tammi and Fred Zeckel's new home in Marion for a cookout. All the Zeckels and Pakulas came to

congratulate the young couple on the purchase of their new home.

PROFILES: On May 8, builder Gene Glick was inducted to the Hall of Fame of the National Association of Home Builders, in Washington D.C. In the ballroom of the Hotel Madison, his wife Marilyn and family members Marianne and Frank Basile and Linda and Mark Schwartz looked on as Gene Glick ceremoniously received a plaque from the association. Among the many bronze profiles of recognized and distinguished American builders — whose pictures decorate the main hall of the association — hangs a new visage of bronze: Gene Glick's. Congratulations!

Indianapolis on May 8.

Flood lights illuminated the entrance directing guests to the place. At the box office everyone received a ticket with his table assignment. Twelve-inch tall gleaming Oscar statuettes were given and the performances during the evening were on professional level. It was the Bar Mitzvah party of Josh Prince at B'nai Torah.

The program started when the sorbet was served, as the last course of dinner. Josh, in top hat and tails, tapped and sang his way through a number from the Broadway Musical, *The Tap Dance Kid*. His brother, Ben, accompanied him on the piano.

Later Josh presented the "Oscars": Life Time Achievement Awards went to the two grandmothers, Annette Simkin and Esther

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Modernity, Jews

Continued from page IN 3
would attract an even wider audience next time it is presented.

Topics discussed were "The Impact of Emancipation," "The Holocaust," "Mass Migration and the Challenge of America," "Zionism and the State of Israel," and "Modernity and Modern Jewish Thought."

A distinguished visitor at one of the sessions was Herman B (no period) Wells, retired president of IU.

Indiana University has earned a reputation as publisher of books of Jewish interest and supporters of the Jewish Studies Program welcomed the addition of the seminar as another step in furthering the scope and standing of the program.

BIRTHS

David Jonathan Klatch was born on April 24 in South Bend. His parents are Shoshana and Lou Klatch. His sister and brothers are Nathan, 7 years old, Rachel 5, and Aaron, 2 years old. Grandparents are Bennie Jacobs of South Bend and Dr. Ben and Louise Klatch of West Lafayette. Great-aunt and -uncle are Corinne and Rev Karlin, South Bend, and the baby's great-great uncle is Dr. Leon Goldberg, Indianapolis.

Sarah and Michael Zeckel, Zionsville, became parents for the third time on April 11. Their baby daughter's name is Monica Louise. Grandparents are Rose and Jack Zeckel and June and Paul Lawal, all of Indianapolis. The Zeckels'

two older children are Ben, 7, and Isaac, 5.

Marla and Tom Schneider are the parents of a son, Jason Lewis, born on March 21. Grandparents are Helen and Joe Smith and Jaqueline Schneider, all of Indianapolis, as is the great-grandmother, Rose Platt. The baby's sister is Andrea, 4.

Marilyn and Jeffrey Bercovitz announce the birth of their son, Robert Bruce, on April 6. Grandparents are Betty Fogle, Nathan Fogle, and Beverly and Philip Bercovitz. Great-grandparents are Sadie and Isaac Bercovitz of West Lafayette and Matilda Porges. The couple's older child is Hilary, age 3.

Yovits now B'nai Torah president

Continued from page IN 3
neers and at the American Institute for the Advancement of Science.

Since he came to Indianapolis from Columbus, Ohio in 1980, he has been a board member of B'nai Torah Congregation and a member-at-large of the JCRC. Dr. Yovits is married and has three children.

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NORM WEISMAN



FLASH! Chuckles. The first Shetland Pony was brought to the United States and all the children screamed for joy and got a little "hoarse".....AND.....The fellow was so rich that he was sent a get-well card by the Internal Revenue Service. (reminds me of a sign in the IRS office, "Tis better to give than to deceive").....AND.....They laughed when I spoke to the waiter in French. They know I'd told him to give my friends the check.

FLASH! Attention: NFL (not for ladies) Men's Clubbers: The next meeting on Wednesday, June 15, will be unique and a first. It will be held at Big Eagle Creek picnic grounds — but will be the same as the meeting at the Center — including brunch, beverages, tables for card playing, interesting chatter, etc. We will have our own bus transportation, leaving the Center at 11 a.m. Wives may accompany their husbands. Look for your flyer in the mail, with complete details, or call Evelyn Harris at the Center, 251-9467.

FLASH! Congrats to Mitchell Tuchman (Charlene and Sid) who takes a lovely bride, Sarah Walley, on June 18 in San Francisco. The entire Tuchman family were in town from San Francisco, Ellen and John Rothman, Kathy, Mitch and Sarah, for a lovely shower at the Broadmoor, hosted by Ruby Schahet and Louise Litwak. Of course they took in the races also. Sarah and Mitchell will be making their home in San Francisco, where Mitchell is in the "cleaning" business, living up to his Tuchman heritage. Mazeltov to all.

FLASH! Tee Hees. I heard of a Texan who was so rich, he didn't have his Cadillac "air-

conditioned." Just keeps a half dozen "cold" ones in his refrigerator.....OR.....The first bank "without" tellers, was opened for people who believed that "money" talks.....OR.....The baby decided he was gonna have a bottle or bust.....OR.....A fellow wears his girl's picture in his "watch case," because he thinks he will learn to love her in "time".....OR.....A sign on the Indiana borderline.. "You've driven yourself into a fine state."

FLASH! Surprise. Surprise. Many good friends and family members hosted Nate and Shirley Goldfarb, with a lovely affair at the Ritz Charles, on May 15, to celebrate their "50th" anniversary. Many more happy celebrations, Shirley and Nate.

FLASH! (so true) A prominent writer was asked, "Which of all your writings of fiction do you consider your best?" He replied, "My last income-tax return."

FLASH! Thelma and Mel Smith just returned from a wonderful European trip, covering many cities in the three countries, Israel, Italy and England. Their version of this vacation was fantastic. Get them to talk. (reminds me — when a fellow was asked "How was your vacation," answered, "I won't know until my films come back.")

FLASH! Congrats to genial Rod Hofts, Athletic Director of the Center, who was selected to be Chairman of the 15th Biennial JWB/Health and Physical Ed Institute Convention. This will be held in Indy, Aug. 27 to 30, 1989. A great honor for Rod, who has made our J.C.C. Athletic Dept. among the finest in the State, best equipped and staffed. And every member of the family can use and enjoy.

FLASH! I will have a sensa-

tional announcement in my next column, that will be the talk of our town, besides being an asset to the community.

FLASH! I love these. The fellow said, "When I went out to cut the grass, it was the first time I ever heard "crabgrass" singing, "We shall overcome." (it's not dew yet).....AND.....I saw a movie that was so "sick," the theatre didn't have ushers, they had "nurses".....AND.....Remember when a guy tried to cozy up to every woman, he was called a "Casanova." Today, he would be called a "canditate."

FLASH! Mazeltov to Sue Laikin and to her parents, Judy and Sid, upon Sue's ordainment as a Rabbi this month, at the Reconstructionist Rabbinical College in Philadelphia. IHC Congregation and the entire community are indeed very proud of Sue and wish her the fulfillment of a beautiful career.

FLASH! Norm's philosophy of the week. Heredity is something you believe in, if your child's report card is all "A's".

FLASH! The NFL (not for ladies) Men's Club was fortunate to have a wonderful speaker at their last meeting, Sheldon Breskow, an attorney, who is Director of Disciplinary Dept. of Lawyers, related some fabulous stories of the "wheres" and "whys" of court procedures and types of laws. He was very articulate in his delivery, most interesting and enjoyable. To voice the opinion of the members, and who gave him a standing ovation, "It was great. Thanks, Sheldon."

FLASH! A funny or two. A man commented that he bought a two-story house. The real estate agent told him one story before he bought it, and

another story after he bought it.....AND.....When the first calendar was produced, in 1640, everyone knew its days were numbered.....AND.....An angry father said to his son, a newly graduated physician, "For years I have scrimped and sacrificed to send you through school and the first thing you tell me is to cut out "drinking" and "smoking."

FLASH! "The Peru Amateur Circus" from Miami County, will perform at the JCC on Sunday, June 19, 5:30 p.m. On JCC's grounds, you will witness a tremendous extravaganza — flying trapeze, high wire, tumbling, clowns, etc. Buy your tickets early at the JCC. Bring your own food or purchase hot dogs and drinks. It's a family gathering evening for fun.

FLASH! June is busting out all over — with wonderful anniversaries for Kurt and

Mary Freudenthal; Dave and Libby Fogle; Joanne and Stuart Engelberg; Bob and Trudie Hollander; Ed and Lil Roller; Dr. Scott and Linda Shapiro; Rabbi Dennis and Rabbi Sandy Sasso; Alan and Isabel Atlas; Harry and Leah Traugott; Florence and Albert Calderon; Frank and Lee Barnett and Bess and Charlie Sacks. And wonderful birthdays for Dr. Harold Stadler, Annette Glick, Julian Kiser, Lee Radish, Bill Gray, Jeff Smulyan, Harriet Wolf, Maurice Schwartz and Ilene Maurer. Many more happy anniversaries and happy birthdays, guys and gals.

FLASH! A jeweled lady in Florida was boasting about her two remarkable grandchildren. When she was asked how old the children were, the lady smiled and said, "The doctor is 4 and the lawyer is 6." (Sound like anyone you know?)

OBITUARIES

Mallah Mordoh, Sephardic community leader, succumbs

Services for Mallah Mordoh, 90, were held Wednesday, June 1, at Aaron-Ruben-Nelson Meridian Hills Mortuary with Rabbi Yonatan Sharabi and Rabbi Dennis Sasso officiating.

Mr. Mordoh, who was one of the leaders of the Sephardic Jewish community, died on Tuesday, May 31.

Born in Salonika, Greece, he immigrated to the U.S. in 1913. From 1929 to 1942 he

was co-owner and operator of a wholesale fruit and vegetable business, Eskenazi and Mordoh, on 300 East South Street.

He was a co-founder and life member of Etz-Chaim Congregation and a member of its board of directors.

Survivors include his wife, Lora Cohen Mordoh; sons Al M., Leon M. and Sol M. Mordoh; nine grandchildren and eleven great-grandchildren.

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June 8 through June 14

'Good Bye, Children' back on Indy screens

By EFRAT SHVILY

Indianapolis residents have recently had the opportunity to see an exquisite, heart-breaking movie, "Au Revoir les Enfants" (Goodbye, Children), the story of a friendship between a Jewish and a non-Jewish boy in 1944 occupied France.

"Au Revoir les Enfants," initially scheduled to play in the Emerson Theater for one week, has already been brought back for a second screening because it is so highly popular.

In "Au Revoir les Enfants" director Louis Malle tells his autobiographic story of the time he, (boy Jean Queantin in the movie) spent in a Catholic boarding-school outside Paris, where some Jewish boys were hiding from the Nazis. One of these boys, Jean's rival in scholarly achievements and in the attention of the lovely piano teacher, is "Bonnet" or really Kippelstein, as Jean later discovers. "Bonnet" offers no information about himself and his family, but at night, when nobody watches, he gets up to light two candles and pray in Hebrew. Queantin has a secret too — just before he wakes up he occasionally wets his bed. Queantin's other secret is far more disastrous....he sells the jam his mother sends him to the kitchen boy, Joseph, who later gets caught and fired for his black market dealings with the boys. Joseph's personal vendetta will be to inform the

Germans about the Jewish children hiding in the boarding school.

War and death seen through the eyes of children seem to be recurrent themes in today's movies the world around. "Au Revoir les Enfants" was only one among three nominations for the 1988 Best Foreign Film Academy Award dealing with death or war seen through a child's eye, the other two being "Hope and Glory" and "My Life as a Dog."

War can be great fun, especially when school is bombarded or when you get lost in the woods, looking for a treasure and being "chased by 50 boars and shot at by the Germans." And yet the experiences of the non-Jewish Queantin and the Jewish "Bonnet," both separated from their parents by the war, are essentially different. While Queantin hails the German car, thus hoping to be rescued, "Bonnet's" instinctive reaction is to run away.

After they gradually got to know "Bonnet," the audience, together with Jean Queantin, remain flabbergasted when, at the end of the movie, the Germans take Kippelstein and the other Jews to their death in Auschwitz. "He was no Frenchman," the Gestapo commander tells the class. "They are only Jews," Joseph justifies himself too. But Queantin knows who Kippelstein was and he is sure never to forget.

Simon/Greenberg engagement

Fred and Helene Simon have announced the engagement of their daughter, Shari, to Greg Greenberg, son of Whitney and Barbara Greenberg.

The wedding date has been set for November 12, 1988. Linda Simon Nefouse, sister of the bride, will be the matron of honor and Scott Kirk will be the groom's best man.

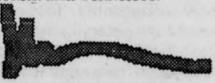


Jodi Ann Kaseff to be bat mitzvah

Jodi Ann Kaseff will become a bat mitzvah in services Saturday, June 18, at the Indianapolis Hebrew Congregation.

Jodi is the daughter of Rachetta and Lawrence Kaseff. She attends Westlane Middle School where she is cheerleader. She is a graduate of the Bureau of Jewish Education and she plays piano and tennis.

Her maternal grandmother, Mrs. Eve Koshony, and her paternal grandparents, Mr. and Mrs. Louis Kaseff, will attend the services. There also will be out-of-town guests from Florida, South Carolina, Illinois, Wisconsin and Tennessee.



Judaica book fund launched at IU

BLOOMINGTON — The Indiana University Jewish Studies Program has recently launched a Book Fund for Judaica campaign to help its library gain additional funding. The National Endowment for the Humanities has promised to add one dollar for every \$3 donated.

The 1988 Federation Campaign has now surpassed \$3.8 million. The campaign included special events such as the Super Sunday Telethon. Congressman Sam Gejdenson was among the guest speakers at the special gifts dinner, given by the Federation Men's and Women's divisions. Other speakers included Vladimir Slepak, Howard Stone and Yael Dayan.

Kimberly Nisenshal to be bat mitzvah

Kimberly Yara Nisenshal will become a bat mitzvah in services Saturday, June 11, at the Indianapolis Hebrew Congregation.

Kimberly is the daughter of Ruth and Paul Nisenshal. She attends Clay Junior High and the Bureau of Jewish Education. Her hobbies include photography, horseriding and music.

Kimberly will symbolically share her bat mitzvah with her Soviet twin, Irina Knokh, who does not have the freedom to celebrate her Jewish Heritage.

Kimberly's maternal



Kimberly Yara Nisenshal

grandmother, Mrs. Adolph Samuel, and her paternal grandfather, Mr. Benjamin Nisenshal, will attend the services.



Adam Grumbacher to be bar mitzvah

SOUTH BEND — Adam Todd Grumbacher, son of Sue and Lewis Grumbacher, will

become a bar mitzvah in services Friday, June 10, at Temple Beth-El.



SYNAGOGUES

Candle Lighting, Friday, June 10, 7:53 p.m.
Sedrah: Shelah 13:1-15:41
Haftarah, Joshua 2

BETH-EL ZEDECK — Rabbis Dennis and Sandy Sasso, Cantor Robert Zalkin.
Services, Friday, 6 p.m., Saturday 10 a.m.
Bat Mitzvah, Jill Maurer

B'NAI TORAH — Rabbi Chaim Fischweicher, Cantor Frederick Kampf.
Services, Friday, 6:45 p.m., Saturday 9 a.m.

ETZ CHAIM — Rabbi Jehonatan Sharabi
Services, Saturday, 8:30 a.m.

INDIANAPOLIS HEBREW CONGREGATION — Rabbis Jonathan Stein, Bradd Boxman, Cantor Janice Roger.
Services, Friday, 5:45 p.m., Shabbat Dinner, Saturday, 10:30 a.m., Bat Mitzvah, Kim-Nisenshal.

UNITED ORTHODOX HEBREW CONGREGATION — Rabbi Sam Krasner.
Services, Friday, 7 p.m., Saturday 8:30 a.m.

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COMMUNITY CALENDAR

TUESDAY, JUNE 14

Annual Zero Coupon Bond Event featuring T. Ehrlich, 8 p.m. at the Larman's, 10683 Winterwood Dr., Carmel.

SUNDAY, JUNE 13

JCC Annual Meeting, 4 p.m.
Peru Amateur Circus, 5:30 p.m., JCC

Film conventions are for movie buffs only

By CHARLES EPSTEIN

Every Memorial Day weekend there is a wonderful film convention in Columbus, Ohio for movie buffs. It lasts from Friday night to Monday



noon. There are more than 25 old movie classics to see in this period, films seldom shown anywhere else.

"Super Sleuth" is a typical mystery comedy of 1937. Jack Oakie and Ann Southern star with Eduardo Ciannelli as the villain and Edgar Kennedy as the police captain. Oakie plays a pompous movie star whose specialty is detective roles. He soon discovers that a real detective and a screen sleuth are two different beings. Southern is his love interest and she proves what a marvelous comedy flair she had at an early age. Kennedy also provides many laughs in this wonderful pot-boiler.

"The Devil and Daniel Webster" is a 1941 film that stars Walter Huston and Edward Arnold in the title roles. William Dieterle directed the film of the classic story by Stephen Vincent Benet. Supporting players include Jane Darwell, John Qualen, Gene Lockhart, James Craig and Simone Simon. This film is a virtual Faust comes to New England. James Craig plays the poor soul who belongs to Walter Huston's "Mr. Scratch" after seven years of prosperity. It is up to Arnold as Daniel Webster, the great orator, to break the contract with the devil. The scenes between the masters Arnold and Huston are exquisite.

"Luck" is a 1923 silent film that stars Johnny Hines, who is mostly remembered for "The Crackerjack." This is another funny movie that is sort of a "Brewster's Millions" in reverse. On a bet, Hines must start out without a penny in his pocket and make a fortune before a year is up. It is delightful that this wonderful film has been preserved so

that we can still enjoy the mastery of Hines.

"Murder on the Blackboard" is another typical mystery-comedy of 1934. James Gleason stars as the cop who is helped by school teacher Edna May Oliver as Hildegard Withers. Bruce Cabot, Edgar Kennedy and Regis Toomey help support this entertaining film.

"The Secret Bride" is a political mystery that stars Warren William and Barbara Stanwyck. They have to keep their marriage secret to prove the innocence of Stanwyck's father. This 1935 film has plenty of laughs as well as intrigue, with a splendid supporting cast including Glenda Farrell, Grant Mitchell, Henry O'Neill and menacing Douglas Dumbrille.

"The Vagabond King" is the familiar story of Francois Villon who became King for a week. This 1930 version was taken from the play "If I Were King" and Rudolph Friml's musical "The Vagabond King." The film stars Dennis King and Jeanette MacDonald. Dennis King shows his prowess as an Errol Flynn with a tremendous singing voice. The musical includes such favorites as "Song of the Vagabonds," "Some Day" and "Only A Rose," the sets are gigantic and ornate. Some of the photography is unique. But, overall, the movie is slow and does not hold up as well as expected.

"Night Court" is a clever 1932 film directed by W. S. Van Dyke. The script is based upon the play by Mark Hellinger and Charles Beahan. It concerns a corrupt judge, brilliantly played by Walter Huston. Lewis Stone tries to expose him while at risk of being murdered. The supporting cast is terrific and the twist ending is worth viewing. Audience reaction was explicit for this one — with booing and cheering. "Night Court" is a real find.

Naturally one cannot see every film offered. Some of the ones I missed due to exhaustion and/or hunger were the 1939 rendition of "Sweeney Todd," Walter Huston in the Western "Law and Order," the 1938 film "Hard To Get," which stars Dick Powell and



HISTORIC PHOTO — This scene of May 14, 1948, has become historical in the minds of those who have followed current Jewish history. It shows David Ben-Gurion reading the declaration of the establishment of the State named Israel. There was up until the last minute great division in the World Jewish community about the step, and many

Jewish leaders, among them leading American Zionists, were insisting that it be delayed. But the feisty Ben-Gurion showed his genius as a leader in refusing to be deflected from his life's goal, and the portrait of Theodore Herzl looking down on him could only have been in full approval.

Olivia DeHavilland; a film directed by Frank Capra, called "Submarine." Elliott Nugent's 1935 musical "College Scandal," Westerns with William Boyd and William S. Hart and a 1930 version of the stage play "The Bat," called "The Bat Whispers" with Chester Morris. The latter, I heard, was a big disappointment.

Film conventions are all over the United States, some locally. One is scheduled for Bloomington in September.

These movie classic conventions are not for everybody. Some attend just for the vendor rooms, which have memorabilia for sale. If you love films, these events are a lot of fun. What films are shown are generally not seen on television nor in classic movie houses. These extraordinary prints belong to collectors who love to share their hobby with other cinephiles.

Jewish outreach to AIDS patients limited

Continued from page IN 5

Indianapolis patients with AIDS. "AIDS does not concern Orthodox Jews who are 'immune from the disease by their 'distinct life-patterns,' he insists. Fischweicher says that the situation might be different for the "more sexually-liberal" Jews.

Relating perhaps to attitudes similar to the one expressed by Fischweicher, Sasso said in his congregational letter: "AIDS ... requires us to examine our own prejudices, often expressed in homophobic attitudes and in unfortunate religious beliefs which seek to define the disease as a 'divine punishment.'" Sasso went on to say: "Judaism

calls us to combat ignorance and prejudice."

Stein, who believes that Orthodox Jews are generally more prejudiced on the subject of AIDS, says, however, that Reform Jews are not immune from prejudice either. "I have heard people in my congregation say that patients with AIDS 'deserve' it, whatever that means," he says. Stein, who calls such attitudes "reprehensible, destructive and deprived of humanity," says some people choose to "deny the reality" and predicts that in the future AIDS will be more and more of a problem in both the general and the Jewish community.

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8 INDIANAPOLIS STAR & BULLETIN

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Anniversary message from Shamir

On the 40th anniversary of the State of Israel I send you greetings from Jerusalem, the united capital of the State of Israel and the eternal capital of the people of Israel.

These are trying times for our people. But it is precisely in times like these that we must, more than ever before, join hands and display cour-

age, unity and determination. In the 40 years of the State's existence we have had no respite from violence. The wars against us have taken different forms — from invasions, blockades, infiltrations, terrorist attacks and boycotts to today's street violence — but they have all had one thing in common: they have all tar-

Continued on next page



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Anniversary message

Continued from prev. page
geted our very existence.

Today's difficulties, however, are dwarfed by what Israel had to face 40 years ago, when our enemies attempted to destroy the State before it was born. Then the community of 600,000, which had proclaimed the establishment of the State, allowed neither overwhelming military odds, nor riots in the street, nor demographic dangers to deflect us from our chosen course. We can do no less today.

We have historic tanks to perform. We must rescue thousands of Jews from Ethiopia, Syria, Iran and Yemen, we must effect the repatriation to Israel of hundreds of thousands of Jews who want to leave the Soviet Union. We must fulfill the Zionist dream by continuing to put Aliyah at the top of our priorities, we must prevent war by building up Israel's defenses and strengthening its economy, we must continue undaunted to seek a true and lasting peace with our neighbors.

The strength of the people of Israel has never depended, nor does it depend now, on outside forces. Only our inner strength has enabled us to survive millennia of persecution and hostility, to return to Zion, to build our state and to realize the biblical prophecy of the ingathering of the exiles. It is this inner strength, the feeling of responsibility for each other and our awareness of our common destiny, that we have to muster today to move forward as a state, as a nation, as a people.

I call upon you to join us in our celebration. Come to us in your thousands, for visits, for studies, for work or, better still, to settle.


Let us all, in this anniversary year, celebrate the unity and solidarity of the Jewish people here in the State of Israel.

Hag Sameach and Shalom.

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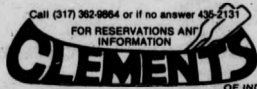
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Anniversary message from Herzog

This festival of Israel's statehood so clearly rings of a distant time in our nation's past: for 40 years, the Jews wandered the desert until they reached the promised land. Today, a rich and textured history and heritage later, on the anniversary of Israel's 40th year of independence, these words have a

wondrous meaning for us all.

In 40 years, we have created and cultivated, sacrificed but sustained — we have realized a vision. In 40 years, through the toil and perseverance of pioneering women and men, we have made the desert bloom. In 40 years, we have given substance to the promise of national redemp-

tion in our homeland, predicated on the principles of democracy, equality, and justice. And, finally, in these last 40 years, we have ceased to wander. We now nourish the roots of an ancient civilization from which has sprung a new and vibrant society — and our path is clearly drawn: to a future of peace and harmony both within our borders and with our neighbors.

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Although the events of the last months in the West Bank and the Gaza Strip are taxing and painful, nothing will cause us to relax our dedication to a peaceful resolution of the burning issues before us. As a democracy, we have willingly — and often achingly — opened our doors to criticism and debate. We have also allowed our picture to be painted with a brush blurred by double standards and our image viewed through the media's myopic eye. Yet we have succeeded in standing true to the principles of the Zionist vision and we will continue to do so. We have achieved peace with Egypt, and our hand will forever remain outstretched to all who greet it with a similar embrace of peace.

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Ben-Gurion's influence on Israel

By SHIMON BEN NOACH

The simplicity of David Ben-Gurion's grave belies the impact of his life on the affairs of mankind. More than any other single person it was Ben-Gurion who brought the Jewish People out of the wilderness of exile into its ancestral homeland. Yet, at his request, the tombstone at Kibbutz Sde Boker in his beloved Negev desert bears one brief epitaph: "alah artzah 1906," ("emigrated to Israel in 1906"). Though he was Israel's first prime minister and his nation's most influential politician for several decades, the act of aliyah remained in his own eyes the most important deed of his life.

Thus it was in 1906 that David Grien, with only a small knapsack on his back, left his native Plonsk in Russian-ruled Poland. He was 20 years old at the time and the sixth child of Sheindile and Avigdor Grien. His father was a lawyer; his mother had died in his infancy. As a teenager, the young David became obsessed by the dream of Zionism and determined to settle in Eretz Yisrael.

His first experience in the land of his dreams was the dusty port of Jaffa. David did not like its squalor and he continued on foot across the swamps and sand dunes that today have become the metropolis of Tel Aviv. He eventually arrived in the small village of Petach Tikvah, where he found housing in a workers' hostel and hired himself out as a field worker.

After several years of work

in the Lower Galilee and Zichron Ya'acov, Ben Gurion came to Jerusalem, joining the

editorial staff of the Labor newspaper 'Ahdut.' The fol-

Continued on next page

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Anniversary message

Continued from prev. page

call of hope. Education, agriculture, science, technology and industry—the challenges have been great, the advances greater and the potential even more so. We are a people who possess a wellspring of creativity, energy and wisdom, and with this birthright have charted a course marked by courage, valor and accomplishment. We pray that we may soon be united with all those Jews who have been barred from joining us on this journey, and that others will be reinvigorated with the spirit of Aliyah. For all of us together must nurture the Zionist dream and with divine help prepare for the history that awaits.



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Ben-Gurion's influence on Israel

Continued from prev. page
Following year, he went to Tur-
key for university studies,
hoping to influence the Turk-
ish establishment into sup-
porting the Zionist cause. At
any rate, in 1917, the Turkish
rule of Palestine was defeated
by the British and the subse-
quent Balfour Declaration
made Jewish statehood seem
viable.

In that same year Ben-
Gurion married Paula Mun-
weis, a New York nurse, while
on a fundraising visit to Amer-
ica. After a spell in the British
office of the Poalei Zion labor
organization, Ben-Gurion re-
turned to Eretz Yisrael to be
elected secretary-general of
the newly formed Histadrut
Trade Union Movement in
1921. He held this post for 14

years, as the Histadrut became
the political force that was to
mold Israel's economy and the
then served as chairman of the
Jewish Agency Executive
from 1935 to 1948.

When the U.N. voted to
partition Palestine, it was Ben-
Gurion's initiative that led to
the decision to declare inde-
pendence on the day of parti-
tion. The following year saw
elections to the first Knesset
with Ben-Gurion officially
become Prime Minister. He
also held the post of Minister
of Defense and thus helped
nurture the Israel Defense
Forces into the formidable
fighting force that it was to
become.

Ben-Gurion remained
Prime Minister until Decem-
ber 1953, when he retired to

settle in the desert at Sde
Boker. In 1955 he was recalled
to government, resuming the
role of Prime Minister in No-
vember. He remained in office
until 1963, when he once again
resigned.

In retirement Ben-Gurion
remained involved in the con-
troversies of the Mapai party
he was instrumental in found-
ing. He broke with his party in
1965, forming his own Rafi
party along with Moshe
Dayan, Shimon Peres, Yitzhak
Navon and Teddy Kollek.
Although living in Sde Boker,
he retained his Knesset seat
and remained active until his
death in 1973.

Perhaps Ben-Gurion's
most bitter disappointment
was that so few Jews emi-
grated to Israel, particularly
from the United States. At first

Continued on next page

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Head covering reveals beliefs

By HERB KEINON

Israel is a land where the top of a man's head often reveals his political and religious identity. No head covering and the chap is 'secular,' some head covering and he is 'religious.' Now the fun begins.

A fur streimel identifies a hassid, possibly a non-voter.

A black fedora on a Sephardi Jew means he supports Shas, the Sephardi ultra-Orthodox party. A large, black yarmulke perched on the head of an Ashkenazi man means he favors Agudat Yisrael, the Ashkenazi ultra-Orthodox party. A single-color, large knitted kippa with a two color

border identifies a Gush Emunim supporter, while a smaller more colorful kippa — knitted, that is — places the

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Influence on Israel

Continued from prev. page
adamantly opposed to the notion that the Diaspora had a future after Israeli independence, he grudgingly accepted the status-quo, whereby Diaspora Jewry saw its principal role as lending Israel financial, political and moral support.

In retrospect, Ben-Gurion is often censured for not having respected the culture of the Oriental Jews. This stems from the fact that he frequently referred to the hundreds of thousands of immigrants who poured into Israel as 'dust.' This seemingly derogatory term was meant in a poetic sense, alluding to winds blowing the exiles back to their homeland.

"Most important, Israel is not just an Eastern nation or a Western one," he once said. "It

is both! In itself it invites the two great streams of the Jewish people: the Ashkenazim whose traditions are Western and the Sephardim whose cultural links are with the East. Here is another task of Israel: to marry the East with the West and thus again to serve as an example of unity and brotherhood to all mankind."

Ben-Gurion envisaged the idyllic with apocalyptic overtones, although he was not a religious man. But clearly he was no idle dreamer. If Herzl conceived Israel, it was Ben-Gurion, the leader of the Labor movement who nursed the state into being with painstaking devotion. No other single individual had more influence in the formation of the State of Israel.

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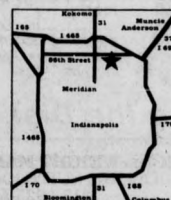
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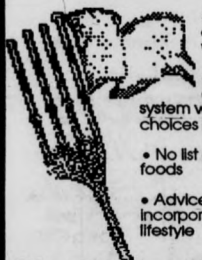
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Head covering reveals beliefs

Continued from prev. page
wearer squarely in the National Religious Party camp.

And once party allegiance is known, the corresponding world view is not that difficult to ascertain.

This distasteful, but surprisingly accurate, means of classification does not work

for Rabbi Menahem Hacohen. His yarmulke is very large — about Agudat Yisrael size — but it is knitted and made up of a rainbow of colors. It doesn't fit neatly into any category. Nor, for that matter, does the person who wears it.

Menahem, 53, is an Orthodox rabbi, the scion of seven

generations of rabbis and Torah scholars. He was born in Jerusalem's ultra-Orthodox Mea Shearim neighborhood, educated in some of the city's most highly respected yeshivot, and for years has served as the rabbi of Israel's moshav movement. Yet, since 1974, Hacohen has represented the distinctly non-religious Labor Party in Israel's Knesset. He sees no contradiction.

"First of all," Hacohen says, "when looking for a political party I sought one most closely aligned with my political — not religious — convictions. True, if this party was anti-religious I could not have joined it. But Labor is not anti-religious. It is a Jewish party with a very positive attitude toward Jewish heritage."

"Secondly," he continues, "you can't influence anybody by closing yourself in your own little ghetto. I remember as a child going to synagogue and hearing the rabbi talk of the beauty and importance of keeping the mitzvot. So what did he accomplish? If you want to influence, if you want to change things then you have to talk with people who don't necessarily think like you."

As a religious Labor Party Knesset member, Hacohen is uniquely positioned to be able to talk with both the religious and secular communities. "Although the religious estab-

Continued on next page

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Head covering reveals beliefs

Continued from prev. page
lishment might disagree with me, they can't just ignore me, because I, too, am an observant Jew," he claims. And the secular community, which often pays no attention to what a religious party Knesset member says, is more likely to listen to me because they think that if I'm in Labor I must be all right, not a religious or political extremist."

And religious-secular communication, Hacohen says, is desperately needed. The gap between the two communities is widening, and animosity, he believes is building with each new road or cinema that the religious want closed and the secular want open on Shabbat. "When you reach a situation where one community doesn't want the other moving into their neighborhood, a situation that already exists in some areas,

then you know you have problems," Hacohen warns.

The M.K. proffers no easy solutions. He sees the problem as a battle between two different cultures, with no simple cure-all. But Hacohen feels that more dialogue and less legislation of religious law would bring Israelis closer to Judaism. And although he is against changing the status quo on religious issues (which

among other things, prohibits public transportation in most cities on Shabbat), Hacohen is opposed to any further religious legislation. "In fact," he comments, "when Israel was founded, they should have made a stronger separation between religion and the state. No one wants anything shoved down their throats."

Hacohen believes that
Continued on next page

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Road to economic independence

By YITZCHAK DINUR

When Israel gained its independence in 1948, it found itself face-to-face with difficulties that no other newly independent country had to confront: from the outside, vicious attacks by seven well-armed neighbors; from within, a mass immigration which trebled the newborn nation's population and had to be fed, housed and employed. With very few natural resources or local capital to exploit, Israel was forced to make the most of its unique advantages.

The Israel of 1948 had two small top-level institutions of higher education: the Technion in Haifa and the Hebrew University in Jerusalem. It had a small local industry which,

particularly during the war, had learned to improvise with flair, thanks to the native ingenuity and initiative of the Jewish community in Palestine. And it had the backing of the Jewish people throughout the world.

Today, Israel, with its reservoirs of talent has emerged as a model 'developing nation'. From the aspect of national debt, it is still classified as a third world country. Yet Israel takes its stand among the world's advanced countries in the areas of scientific

research, industrial innovation and production, and educational advancement.

Well-known are Israel's sophisticated high-tech industries, such as electronics, computers, pharmaceuticals and electro-optical equipment. So, too, is its highly developed, bountiful agriculture. Interestingly enough, however, it is the area of middle-level technology, not always in such glamorous spheres, which contributes no less to Israel's progress to-

Continued on next page

Revealing beliefs

Continued from prev. page
secular Israelis would feel much less hostile toward Orthodoxy if it was not identified with religious parties which, he says, are seen as either politically or religiously extreme. According to the M.K., the anti-religious sentiments of many secular Israelis stems from a resentment of the tactics of the religious parties.

A recent poll taken in Israel confirms the rabbi's fears. In this poll, commissioned by the Geshar movement for a more tolerant Judaism, only 19 percent of the secular respondents answered favorably

when asked, "What comes to mind when you think of an Orthodox person?" Twenty-five percent responded "opportunists, liars, and charlatans," while another 22 percent thought in terms of extremism and coercion.

These are the attitudes that Hachohen is trying to combat. By working within the Labor Party, he is trying to break down the image of the Orthodox Jew as a right-wing, intolerant fanatic trying to force his way of life upon an unwilling majority. Hachohen's is an attempt to present the moderate face of Israeli Orthodoxy. In the wake of a recent survey, and for the sake of 'shalom bayit' (domestic peace), many are the Israelis who hope he will succeed.

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Road to economic independence

Continued from prev. page
wards economic independence.

One example can be taken from Israel's national water carrier, which takes water from the country's rainy north to its arid south. The water carrier is the country's lifeline, and Israel's waste-water reclamation schemes are the largest in the Middle East. These national projects are beneficially supplemented by several small locally initiated schemes.

Several years ago, Nirim, a kibbutz in the Western Negev, built a flash-flood diversion project. It aimed to trap some of the water going to waste every year in flash floods in the intermittent (mostly dry) Besor River nearby. After building a dam to hold the water, Nirim sank bores to gather underground water from the 'dry' river bed, further increasing their private water supply. Other settlements in the area are now imitating them. To Nirim's luck, an oil prospecting company struck water instead of oil on another part of their land, so the kibbutz built another small reservoir for this too.

At the other end of Israel, Kfar Hanassi in the Galilee built a private pumping station near the Jordan River to supply water to irrigate land near the kibbutz. This land had been declared unreclaimable, but today is used to grow profitable crops. The land reclaimed by Kfar Hanassi has been transformed from a useless liability into an economic resource.

Now Kfar Hanassi has a plan to set up a small hydro-electric generating plant at a suitable site on the Jordan. Some of the electricity will be used by the kibbutz for its pumping scheme, and any surplus will be sold to the Is-

raeli Electric corporation which is always ready to buy electricity from private developers.

In Israel's south, a sulfuric acid plant belonging to the Israel Chemicals Company of
Continued on next page

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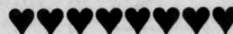
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Rolling back the desert

By YEHOONATHAN TOMMER

Mitzpe Ramon, Central Negev: Far from world headlines, Israel's arid-zone Negev has been experiencing a development momentum which promises to open up desert wonders to unprecedented local tourism. The Negev constitutes some 60 percent of Israel's land area, yet encompasses only 10 percent of the country's population. Many of its inhabitants are scattered across dozens of classic rural communities, earning a livelihood off the land through advanced farming and manufacturing technologies.

Now, on the 40th anniversary of Israel's statehood and 100 years after the birth of her first Prime Minister, Ben Gurion's historic vision for the Negev desert is becoming a reality. Through its twin greening activities in rolling back the desert and conserving scenic wildernesses, the Jewish National Fund, in cooperation with government and other national agencies, is playing an important role in providing vital recreational opportunities for improved

Continued on next page

Economic independence

Continued from prev. page
Arad, created enormous amounts of high-pressure steam as a by-product. Rather than waste the steam, the plant's management decided to use it to generate electricity, primarily for the plant's own use. This will bring about considerable savings in production costs, and surplus electricity will be saleable to the Electric Corporation here as well.

"Mul-T-Lock" is another Israeli middle-level technology success story. In 1972, a hardware salesman and an El Al repairman realized that there was demand for a four-way lock, which was rapidly built up as a local Israeli company with resounding sales. Later, the inventors developed such new patented products as steel front-doors and new locks. Exporting, particularly to the USA, has commenced and Mul-T-Lock hopes to directly export \$25 million worth of goods annually.

These accounts illustrate only part of Israel's complex road to economic independence. Such initiatives on many levels, are moving the country toward a more self-reliant economy.

Rolling back the desert

Continued from prev. page
20th century lifestyles.

One recent project centers on the isolated Central Negev township of Mitzpe Ramon, known for years as the "last stop" on the road to Eilat. Here, truck drivers would freshen up and grab a fast bite before continuing on the hazardous, 60-mile descent through the moon-like strata of the Ramon crater to the Arava Valley.

Mitzpe Ramon's fortunes changed for the worse when, in 1962, an alternative route via Sodom, on the southern tip of the Dead Sea, was inaugurated to the Gulf of Eilat. But a kiss of life came with the Israel

Defense Forces' redeployment in the region following the peace treaty with Egypt and withdrawal from Sinai in 1982. Since then the winding road into the silent crater has been significantly improved and the Mitzpe Ramon has recovered its strategic position on an international highway spanning Israel's rugged border with Egypt.

Despite the perennial problems of its existence, Mitzpe Ramon is a growing regional township today, built on a plateau almost 3,000 feet above sea-level. Because of its fair, dry climate year-round, as well as nearby natural wonders and historic sites, the town is ideally located for popular tourism and health resorts.

Focusing on its spectacular attractions, the JNF recently

completed a half-mile long, scenic-cliff promenade along the north-west edge of the world-famous Ramon crater, several hundred feet from the township. Buttressed by protective stone walls for the safety of young and old alike, the promenade features three exhilarating view-points from where visitors can peer into the 4.5 billion year old granite chasm eroded by wind and water to a depth of 1,600 feet.

A five acre woodland has been planted at the township's northern entrance where a municipal recreation park will be established to serve the leisure-hour needs of Mitzpe Ramon's 4,000 residents. Advanced work is currently in swing for a zoological park, Hai Ramon, featuring a walk-in aviary and ex-

Continued on next page

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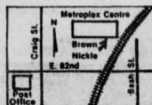
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Rolling back the desert

Continued from prev. page
hibits of mammals, birds-of-prey, rodents and nocturnal species. Future activities call for extending the promenade to a recently established Visitors' Information Center and nearby Mitzpe Kochavim.

Plans also include the creation of a man-made oasis and recreational area equipped with sheltered picnic alcoves, as well as a safari-style trail along the 25-mile long crater floor, rich in fossils, flora and fauna.

Another recent example of

greening the Negev wilderness is Sapir Park, a 10-acre recreational beauty spot not far from Moshav Ein Yahav in the Central Arava. Tucked behind a sand dune off the Sodom-Eilat road, Sapir Park features a one-acre artificial fishing lake fed by two fresh water thermal springs, grassy lawns, sheltered picnic alcoves and a variety of shade trees and bulrushes. The lake, which forms a natural drainage basin for the springs, is kept clean and fresh by a pumping station which pipes the filtered water over a cascading waterfall and back into the pool. Plans also speak of seeding it with St. Peter's trout. The springs were discovered eight years ago when construction sites being prepared at the nearby municipal regional center, Mercas Sapir, became waterlogged.

Development of the park is a joint project of the JNF, Arava Regional Council and the government Tourism Development Company. Commercial development includes establishing a desert hiking center at the site to sponsor camel and horseback safaris across the region's saline topography and canyon-like valleys. The park serves some 2,500 local farming residents and provides a refreshing stop-off for visitors en-route to Eilat.

Preparing tourism infrastructure is an aspect of land reclamation and tree planting activities in Israel, especially in the south. Timna Desert Park, just north of Eilat, is a pathblazer in this field, combining desert ecology with diversified leisure-time facilities and expanded employment opportunities for inhabitants of local farming communities. Timna Park encompasses 17,500 acres of rugged beauty packed with breath-

Continued on next page

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Brain power in Israel

By SHIMON BEN NOACH

The construction of a solar center at the Weizmann Institute of Science in Rehovot continues a 52-year-old tradition of research geared toward stimulating Israeli technological self-sufficiency.

When the facility opened in 1987, research on the development of solar energy for industry, transportation and the

Continued on next page

Rolling back the desert

Continued from prev. page
taking scenery, mind-boggling geological formations, rare desert wildlife and treasured archaeological findings dating from 6,000 BCE to the Pharaonic era.

A six-foot deep, four-acre artificial lake has appeared in the heartland of this roving wilderness created recently by JNF. The lake, equipped with popular bathing, boating and fishing facilities, is part of a multi-million dollar development project undertaken jointly with local and government agencies to open the Arava to mass tourism, currently estimated at 250,000 overseas and local visitors annually.

A visitors' Information Center, lecture hall and panoramic amphitheater are also planned for the tourist complex. Eventually an archaeological museum to house Timna's treasures, a restaurant, a half-mile long cable car and parking grounds will also be installed at the site. Clearly marked hiking and horseback and camel trails will crisscross through Timna's dolomite limestone cliffs and deep ravines. Neighboring Kibbutz Elifaz has been adopted Timna's caretaker and a young team of residents is responsible for supervising the Park's expanding facilities.

Tourism projects, a welcome addition to the JNF's classic land reclamation and afforestation activities, are also symbolized by Eshkol Park near Ofakim in the northwest Negev and the Lahav and Yatir Forests north of Arad and Beersheva. Each year, new sections are planted on the perimeter of these expanding veteran woodlands, whose recreation facilities have since become municipal forest backyards for Beersheva's 150,000 urban inhabitants, as well as for residents of surrounding rural towns.

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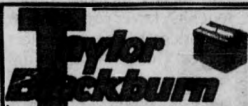
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Brain power in Israel

Continued from prev. page
home was added to the Weizmann Institute's impressive roster of experimental projects in biology, biophysics, biochemistry, chemistry, physics and mathematics. Weizmann's reputation for excellence is reflected by the prestigious international awards won recently by researchers in numerous departments. The Yeda Research and Development Company, established to commercially exploit the discoveries of the Institute, today generates some \$17.3 million annually. "We don't have oil in Israel," says Morris Levinson, chairman of the Institute's board of governors, "but we do have Jewish brain power as our most precious natural resource." It is a power source well-utilized by the Weizmann Institute.

Israel's founding fathers

perceived that the Jewish State would achieve independence through the ingenuity of its citizens. The Weizmann Institute of Science has, for more than 50 years, epitomized this philosophy in practice, striving to exploit Jewish brain power through scientific endeavor.

The construction of a solar center on the Institute's campus in Rehovot continues the tradition of research geared toward stimulating Israeli self-sufficiency. This remarkable new installation could eventually provide information that will aid the country in generating more of its own energy. At present, Israel is compelled to import 98 percent of its energy needs.

Officially called the Canadian Institute for the Energies and Applied Research, the new facility includes a 160-foot high tower containing 63 mirrors, each 56 square meters in area. These mirrors are designed to reflect and focus the sun's radiation onto experimental targets. At peak

operation, the total reflected power will reach 3,000 kilowatts of thermal energy.

The position of the mirrors will be adjusted constantly by computer in order to maximize absorption of the sun's rays. The initial emphasis of experiments carried out in the Canadian Institute will be on the development of processes and technologies that will make it possible to substitute solar energy for oil in industry, transportation and the domestic sector.

The solar center typifies the innovative nature of research at the Weizmann Institute. There are currently 640 research projects being conducted there in five faculties: biology, biophysics, biochemistry, chemistry, physics and mathematics. These faculties themselves are divided into 21 departments. Cancer research and the fight against diseases in general is an area of endeavor in which the Institute has established an eminent international reputation.

Like so much which is associated with Israel the Weizmann Institute is essentially the home of pioneers. The Rehovot researchers are fulfilling the dream of Chaim Weizmann who proclaimed, "The prophetic vision that 'out of Zion will come forth the word of the Lord' is not only a legacy of the past," he said, "but the commandment of the present and the hope of the future. It is a tremendous satisfaction for a scientist to do pioneering work. Israel's scientists are the intellectual pioneers for a great region which is today a bridge between three continents."

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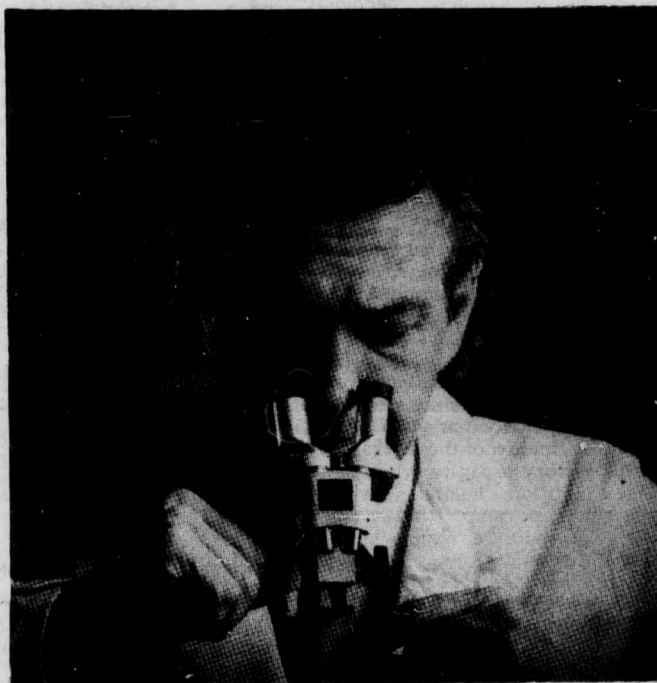
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Rev. Jesse Jackson

We cannot accept the statement by the Rev. Jesse Jackson that "I am the personification of the black people and if you attack me you attack blacks. My view of the Middle East is the view of blacks."

Yet, it must be noted that the aspirant for the presidency of the U.S. is in a growing process vis a vis Jews.

He is facing a barrage of questions in meetings with Jewish leaders and his outlook is maturing. His growth in many areas, not alone those affecting Jews, is most commendable. A number of Jews are on his staff and he would win a good percentage of the Jewish vote were he to be the Democratic candidate.

That he will not be that candidate is fairly obvious, and with that in mind, there is time for more discussions and opportunities to exchange views.

What the future holds for the Rev. Mr. Jackson no one knows. That he will grow in stature already seems obvious. The Jesse Jackson who started out on the long road leading to his present national position would not very likely have made the comparison, faulty as it is, between the emancipation of the blacks and the Holocaust. If his history is faulty when he states that two black soldiers headed the liberation of a concentration camp, that is not the point. The point is that the man who pronounced the invectives against Jews a few years back and whose contacts have been with a leader of the PLO and other enemies of Israel now is a much wiser person and it is that person who will one way or another, in one position or another, become a factor in the next U.S. government, assuming that that government is a Democratic one.

Could not a leader like Jackson set the tone so that the rash of confrontations such as the one that erupted with Chicago's mayor (P-O, May 25) and his defense of outright bigots might be averted and so blacks who have risen to high positions would, have a better understanding of what the Jewish community is all about?

Far-fetched?

The view that the sip of wine on Friday night in which even the smallest in the family participates is a contributor to alcoholism coming as it does from trained observers cannot be easily dismissed, but it seems so far fetched.

There are so many factors that lead to inebrity, the need for support in facing life's trials by those who cannot function in today's world, etc., etc. are powerful influences on one's actions, so that it seems like fishing far afield to blame the wine drunk on Friday nights.

A-Semitism is Israel related

NEW YORK — The Anti-Defamation League of B'nai B'rith has finally confirmed what was obvious as it announced that 20 percent of the 443 episodes of vandalism, threats and harassments so far this year have "a politically related anti-Israel component." The 88

such incidents against synagogues, Jewish institutions, other property and individual Jews included bomb threats and graffiti such as "Death to Jews and Israel" and "Long Live the PLO." This compared with only three anti-Israel related incidents last year.

We received a call this week from Samuel Kaplan of the Jewish Western Bulletin of Vancouver who was interested in a response we carried last year when we accepted an advertisement from The American Council for Judaism, the anti-Zionist organization which at one time boasted membership of 150 rabbis. That was years ago, and at the time when Rabbi Elmer Berger was in his prime. Today, the organization still hangs on, but for years now has been insignificant and fairly well unknown in Jewish life. Sam is facing a similar situation about an advertisement from a group that espouses views that many consider anti-Israel. So we sent him our response but in the process discovered that although in our paper we stated that while we were accepting the ad as per good practice of journalism, we would turn over to a charity the proceeds. Well the proceeds never were forthcoming, we have just now discovered despite our efforts to effect payment. Next time we will demand payment in advance.

The Rabbinical Council of America employed at its recent convention a novel approach to the election of its vice president, and that warrants comment because in most national Jewish organizations, lay and rabbinical, no real elections ever take place, and the choice of officers is usually made by the nominating committee, which obviously is not what Thomas Jefferson would call the best practice. We do recall one Rabbinical Assembly election in which the nominee was defeated from the floor, but that is the unusual instance.

In any event, the Rabbinical Council (Orthodox) must have requested their nominating committee to name three candidates for the vice presidency (in most rabbinical organizations the vice president automatically assumes the presidency after the term of office of the president expires). So at the convention this year there was an election and Rabbi Simcha Krauss of Young Israel of Hillcrest, Flushing, N.Y., won. This approach, while not the finest expression of democratic process is a step in the right direction, and other national Jewish organiza-

tion may wish to adopt it. Not incidentally Rabbi Max N. Schreier of the Avenue N. Jewish Center in Brooklyn, was elected president.

When we conducted that poll not too long ago on views of our readers over Israel's actions to quell the rioting, one of the responses came from Chapel Hill, N.C. Since this is the home of the University of North Carolina where we lettered in two sports, the address caught our eye somehow so we dropped a note to Miss J. Francis at 306 Brooks St. as follows:

Dear Mr. Francis:

You live in a city I'd like to be in at least occasionally. I spent three years there and was transformed in the process. I ran all over the place and environs because I was on the cross-country team. In any event what is someone with a name like Francis doing reading *The Post and Opinion*?

That note brought the following response:

Dear Mr. Cohen

I am honored that you take the time to write to one of your many subscribers. My name is Jewel Carol Francis. I use J. Francis to distinguish between the other mail I receive. I love and pray for the Jewish people. When I see on the news about the troubles in Israel, I know it is the enemy of Jews causing it. I enjoy reading *The Post and Opinion*. I know I am reading the truth about many world events. The truth is in God's word. The Lord said to Abraham, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

I am blessed to know the God of Israel.

May the Lord continue to bless you and all the chosen ones, the Jews.

Sincerely

Miss J. Francis

P.S. I was born 41 years ago, the first daughter of my black parents who love and fear God.

(*The Post and Opinion* has many Christian readers. We've never solicited them and surmise that they became subscribers by word of mouth, although that could be mistaken.)

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Shultz finally is admitting it

The question that remains now that the expected failure of Secretary of State George Shultz's fourth peace-seeking trip to the Middle East in 1988 has failed is what will happen to the uprising in the territories.

Shultz met with the heads of state of Egypt, Israel, Jordan and Syria and made little progress. He stated bluntly that it was an illusion for Israel to believe that it can continue for long the military domination of the Palestinians in the territories.

The big stumbling block, assuming that Mr. Shultz's plan would have a chance and bring peace to the area was Prime Minister Yitzhak Shamir, who continued to insist on direct negotiations with Jordan without the cover of an international preliminary conference. Shamir parried every Shultz approach in a three-hour long session, not that Shultz had any more success with Syria, which contends that Israel must yield the Golan Heights.

So whatever new ideas Mr. Shultz brought this time, they were not effective.

Meanwhile the Arab nations met yesterday (Tuesday) in Algiers to discuss support for the intifada, the rebellion in the territories.

Shamir was pressed to defend his position that any conditions, as for instance Jordan's demand that there be recognition of the exchange of land for peace was a concession that if made should be done at the peace table.

Meanwhile high schools reopened Sunday for Palestinian youth that had not attended formal classes for going on to seven months. No incidents were reported.

Why two rabbinical organizations

CLEVELAND — When a rabbi complained because an advertisement signed by rabbis favoring a school levy separated the Reform and Conservative Rabbis on one side and the Orthodox Rabbis on the other, Rabbi Yaacov Feitman explained in The Cleveland Jewish News.

He wrote that the ad merely reflected the fact that there is a Cleveland Board of Rabbis composed of rabbis of Reform and Conservative congregations and a separate Orthodox Rabbinic Council. Rabbi Feitman then went on to state that one of the most prominent Reform rabbis in Cleveland had written in his bulletin that "The liberal synagogue no longer believes in the myth upon which rabbinic Judaism has been based: that Moses received the commandments on Mount Sinai."

Continuing, he stated that "There it is.

The entire foundation of my Judaism is the event at Sinai. For centuries and millennia, all Jews believed in this most important happening in our history."

Rabbi Feitman was responding to Rabbi Stanley J. Schachter who had inquired why it had been necessary to print the two separate groups of rabbis. Feitman then suggested to Rabbi Schachter, "If you do believe in Sinai, if you believe that there is a G-d who gave specific laws to the people of Israel, drop out of the Cleveland Board of Rabbis. You don't belong there."

Rabbi Feitman then concluded:

"Yes, we will sit together at Federation and work for Israel and Soviet Jewry, fight anti-Semitism and communal dangers. But we cannot be rabbis together until all of your colleagues accept Sinai and all that goes with it."

Cleveland Mesivta adds facilities

CLEVELAND — Claiming that 100 percent of its students have gone on to schools of higher learning, the Mesivta High School for Boys, a division of the Hebrew Academy of Cleveland, has announced the expansion of its program to accommodate Jewish communi-

ties throughout the Midwest. The school, founded in 1965, offers a comprehensive dual curriculum including advanced Judaic studies as well as college preparatory programs.

Located on a spacious six-and-a-half acre campus, the school boasts modern class-

rooms, a computer sciences center, two fully equipped science labs, a full-sized gymnasium as well as a recently renovated swimming pool.

The school previously has turned away students for lack of dorm space.

Reagan assailed, praised on rights stand: Moscow

WASHINGTON — The decision isn't in yet on what President Reagan accomplished as far as human rights in the summit, but the weight of opinion thus far seems to state "very little."

His chief critic was A.M. Rosenthal, op-ed columnist of the New York Times, who wrote that "The strangest episode came when Mr. Reagan was asked by a student about his interest in refuseniks and dissidents. With great joviality, Mr. Reagan said one of the most inane and insensitive things any President has ever uttered. It was all the fault of the Soviet bureaucracy," he said. Why, we have the same type of thing in the U.S. Every once in a while somebody has to shake the bureaucracy by the neck and say stop, what are you doing? So he was bringing some lists of the oppressed to Moscow to Mr. Gorbachev, obviously so that he could just go shake up those pesky bureaucrats."

Rosenthal said that "This total distortion of reality was so stunning that twice American correspondents publicly offered him a chance to get out of it. Twice Mr. Reagan declined, clearly not knowing what they were talking about — or what he was talking about, for that

matter."

An opposite view came from the Anti-Defamation League of B'nai B'rith. In a letter from its national chairman Burton S. Levinson and its national director, Abraham Foxman, said: "By word and deed, you made us proud this week in Moscow. Your commitment to religious freedom and human rights has come through loud and clear, and we know that your efforts have been a source of strength and comfort to tens of thousands of Soviet Jews, as well as countless other victims of Soviet human rights abuse."

Representative Henry J. Hyde of Illinois disagreed. "It was wrong," he said to ascribe repression to the bureaucrats rather than characterize it as a central part of the Soviet system.

Sen. Gordon J. Humphrey may have been sarcastic when he told The New York Times that "The President must have gotten awfully impressed with the glamor and glitter." And Representative John Kemp issued a press release in which he stated that "Human rights problems are endemic to the Soviet Union, not just the bureaucracy, but the fundamental nature of government."

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Was rabbi behind meeting with Jackson called kapo?

LOS ANGELES — Rabbi Allen I. Freehling, who played a major role in the meeting here of Rev. Jesse Jackson with a group of Jewish leaders with the exception of representatives of the Federation Council, took pains in The Torch, his temple's bulletin, to challenge those who seemingly called him a kapo.

After stating that he had received many comments of approval for bringing the black Presidential candidate together with a Jewish group, the rabbi noted that "there seems to be a knee-jerk response which causes a displeased critic to quickly label a non-Jewish person with whom there is a disagreement a 'Hitler' and a Jewish person who might be involved with that individual — even remotely — 'a kapo'."

Continuing, he wrote: "...we must acknowledge the

fact that there was a criminal element of Jews in concentration camps. They cooperated with their Nazi captors so as to make life even more difficult for their fellow Jewish victims who suffered so grievously. However, it seems to me that using those buzz-words not only bends the truth, but it abuses the significance of the Holocaust while profaning the memory of our martyred dead.

He concluded: I believe that when someone is called a 'Hitler' or a 'kapo' — simply as a way of heaping scorn upon an individual with whom we disagree — not only are we overstating our objections to what that person is doing or saying but we are losing sight of who Adolph Hitler and his henchmen were in Jewish history and in the annals of humanity."

The Nazi Bar in Bangkok

BANGKOK — If you visit Thailand and are in this city and feel the urge to dance and drink, you might want to spend a little time at the Nazi Bar. You'd be a little shocked by a blown-up photo of Hitler reviewing stormtroopers and drawings of Nazi life, but that would be because you were from the west. On inquiry you'd be told that the name and decor were gimmicks and that Nazism was not being reborn here.

Thailand was an ally of Japan during World War II and thus consequently of Germany and declared war on the U.S. However it changed in the postwar era to become a staunch advocate of democracy and U.S. ally. The barman told Michael Adler of Agence-France Presse that he had never served a Nazi drink and that he did not even have any German beer, just Thai-brewed brands.

Israel to enter U.S. bond market

TEL AVIV — Israel will be entering the U.S. Bond market with an offering of \$1/2 billion. The amount could be extended depending on the reception of the offer.

The proceeds will enable Israel to recycle its \$5.5 billion debt to the U.S. from past American military loans. The offering is guaranteed to the extent of 90% by the U.S. government.

The sale, which has been approved by Congress, will reduce the interest paid by Israel on its debt.

The principal underwriters of the issue are Shearson Lehmann Brothers and Salomon Brothers. Other Wall Street firms are involved.

Reform blasts envoy proposal

NEW YORK — A proposal for the stationing of a permanent representative of the Israel Chief Rabbinate in the U.S. to evaluate conversions has been bitterly protested by the Association of Reform Zionists of America (ARZA). ARZA's president, Rabbi Charles Kroloff termed the plan "muddled and dangerous" and urged Israel Foreign Minister Peres to reject the proposal.

Shamir is here for 5-day stay

NEW YORK — Prime Minister Yitzhak Shamir is addressing Jewish and other groups on a five-day trip to the U.S., made possible by his scheduled talk Tuesday (yesterday) to the U.N. General Assembly on disarmament.

2 profs disagree

Peace closer: peace far away

QUEBEC — Israel is closer today to peace than it's been in the past.

This was the view of Prof. Barry Rubin of Johns Hopkins University speaking at a recent seminar at a Montreal synagogue on the subject, "Israel at the Crossroads."

He told the audience of 500 that "The current situation — the Palestinian uprising and its implications — have to be put in context and assessed realistically. He said he remains optimistic, "Not because I think peace will be easy or quick but because I think we're closer today to peace than we've been in the past."

On the program with Prof. Rubin was Avraham Sela, visiting professor of political science at Princeton University, who took an almost opposite view of the situation. He said that those "who are ignoring the demographic situation in the territories are holding on to the old wisdom that believes if you put the problem off long enough it will go away."

He pointed out that Israel was probably making matters worse by building settlements in the territories and conducting a policy of creeping annexation. "I agree there has been no response to negotiations from the Arab side, but the fact is that Israel has been, in the last few years, continually closing doors to a political solution."

He added that "the future looks gloomy. There will be more brutality. The uprising is not temporary, it will continue...I don't have any idea what kind of policy can be realistically implemented."

Rochester confers degree on Neusner

ROCHESTER — The University of Rochester conferred the honorary degree of Doctor of Humane Letters on Dr. Jacob Neusner, University Professor and Ungerleider Distinguished Scholar of Judaic Studies at Brown University. In pointing out that Judaic Studies has just recently found a place in the curricula of American Universities, President Dennis O'Brien said, "The principal forces in creating this new field of university study ... have been the scholarship, the teaching, and the energy" of the honoree. He termed Neusner "the nation's most eminent authority on the history, literature, and religion of the Jews.... His

exceptional achievement has made him a prominent figure in American academic and cultural life, as the only scholar of Judaism ever elected to the presidency of the American Academy of Religion and the only person ever to serve on the Councils of both federal cultural agencies, the National Endowment for the Humanities and the National Endowment for the Arts."

Neusner holds honorary degrees and awards, in addition, from Columbia University, the University of Chicago, the University of Cologne, the University of Bologna, and Ohio State University. He has taught at Brown since 1968.

OBITUARIES

David Schoenbrun dies in New York

NEW YORK — David Schoenbrun, author and commentator who was a war correspondent for CBS News died here at the age of 73. He had been a principal speaker for many major Jewish affairs, and was well-known in Jewish circles as a result. He was the author of seven books, and had been one of the first commentators

on Voice of America in the early 1940s. He joined the army on 1943 and covered the invasion of South France.

Schoenbrun worked for the Jewish Telegraphic Agency's Overseas News Agency before being recruited for CBS by Edwin Morrow in 1947.



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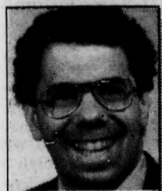
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Death of a Jewish father on 'Thirtysomething'

By **RABBI ELLIOT B. GERTEL**

Since the character of Michael Steadman, the young Jewish husband on *thirtysomething*, has long been depicted as a quasi-morbid



brooder, it came as no surprise that the episodes which explored his relationship with his father would have focused on the illness and death of his father. And what kind of character is the Jewish father depicted as having? In one breath Michael tells his Protestant wife, Hope, that their daughter's seemingly early talking can be attributed to the "cross breeding" which "produces improved stock." In a subsequent breath Hope tells Michael that she worries he will be like his father, who left his wife for another woman.

Dad is a successful businessman whom Michael loves and respects but it is clear that the father is unable to offer Michael the support he needs in his new business, and that Dad's mixed signals only aggravate Michael's insecurity and concerns. Yet father and son draw closer when Michael learns of Dad's illness (cancer), and by the next episode the funeral arrangements are depicted.

What we find in these episodes of *thirtysomething* is a disturbing trend in the depiction of Jewish fathers and sons that seems to have infested television this season: Somehow, the Jewish father is most sympathetic when he is dying. Does the Jewish community — for the writers of these episodes are products of the Jewish community — really look to death to provide a common ground between the generations in its cultural statements? I wish I had a dollar for every time I *Never Sang For My Father* (1970), the story of a father and son facing the father's aging and death together, has been shown at "Jewish" or synagogue film

festivals, even though there is no overt identification of the characters as Jewish!

Assuming even that *thirtysomething* made some significant statement about Jewish family relationships or even about father/son relationships in general, the question to be asked is what insight or perspective is given here on specifically Jewish ways of dealing with death and dying? And the unfortunate answer is that none are given.

The episode about the father's death is a touching one because the theme is universally touching, but there is hardly any Jewish quality or

troubled relations between the generations are depicted in the earliest chapters of the Hebrew Bible, and persist as themes throughout biblical literature. But the Bible has higher expectations of Jewish family life. The producers and writers of most TV dramas with a "Jewish edge" obviously do not have such high expectations, nor do they even seem to admit the possibility that many Jewish families do achieve a high level of affection and cooperation.

While *thirtysomething* does get across family affection even with all the bickering, the bitterness of family conflicts,

Michael's father walked out while having an affair. One almost gets the impression that this was par for the course in a "Jewish" or any other suburban neighborhood.

Indeed, the only time Jewish rituals are invoked — in this case, bar mitzvah — is in reference to the deceased father's leaving the boys' mother. Michael's younger brother Brad observes, "I wish I had a bar mitzvah like you had." But he adds that when he was only twelve, Dad "dumped mom" and he watched her sitting in the dark listening to *Camelot* and weeping.

Interestingly, the only real symbol of family rootedness (and hence of "Jewishness") here is the family clothing factory. Michael must decide what to do with the business that his brother has been running and that seems to be unsalvageable despite the younger brother's best efforts. The only character who combines wisdom and insight with a Jewish flavor is a middle aged woman who was the father's bookkeeper, and who helps Michael to appreciate his brother and to reach out to him and to resolve the issue in an appropriate manner. An uncle with whom Michael discusses the business provides the coarser "Jewish" language: "I remember this one when he was still a pisher. Now he signs his name." It is this uncle who offers the sole reference to a synagogue: "I

should get to the temple," he says, referring to the funeral service. The reference to a "temple" funeral is strange because, as Jews and many non-Jews know, synagogue funerals are generally a special honor for an esteemed leader or benefactor. How does this jive with the emphasis in at least two episodes of *thirtysomething* on Michael's father as deserter or "dumper" of his wife and sons?

These episodes of *thirtysomething* offer an image of the suburban Jewish family as so spiritually bankrupt that only the business "feels" Jewish and the synagogue is at most a prop for funerals which offers nothing to bring comfort and perspective to the survivors in the personal and spiritual issues they must face. I wish I could say that *thirtysomething* offers this image in order to prod the viewers in general or the Jewish community in particular to come to terms with this spiritual vacuum by engaging in an authentic spiritual quest. I am not so sure. Perhaps that is the message here. But it seems more likely that the episodes about Michael's relationship with his father and about the father's funeral came together as they did because there was a nostalgia for the spiritual vacuum. If there were a true search for Jewish spirituality, it would have found more of a voice here.

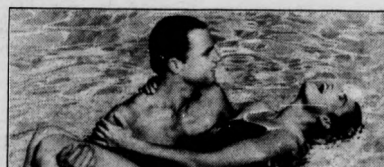
(to be continued)

These episodes of thirtysomething offer an image of the suburban Jewish family as so spiritually bankrupt that only the business "feels" Jewish and the synagogue is at most a prop for funerals which offers nothing to bring comfort and perspective to the survivors in the personal and spiritual issues they must face.

concern here at all. Michael and his brother get drunk, Michael finds it difficult to say that they must pick up the body the next day (his brother replies, "Can't we just send a taxi?"), but there is not the slightest reference to shemirah (the traditional watches over the body) or even shivah (the seven days of mourning) and there is no reference at all to a rabbi. Indeed, the only request that Dad makes regarding the funeral is that the casket be "nothing flashy and nothing German."

The episode about the father's funeral focuses on the sibling rivalry and petty bickering between Michael and his brother. They even argue over who will speak at the funeral. While sibling bickering is definitely in vogue in TV melodrama, and while it is by no means limited to "Jewish" themes, the discerning TV viewer should be aware that it is becoming associated with "Jewish" themes, as well. True, sibling rivalry and

both past and present, also comes across. And just as authentic Jewish insights or rituals are not drawn upon to offer perspective and comfort in the face of death and mourning, so are they conspicuously absent in the subsequent depiction of the family atmosphere and conflicts. Hope describes Michael's Midwestern Jewish neighborhood as "Leave It To Beaver." Barbara Barrie portrays the "all-American" Jewish mother, exuding warmth and concern and good advice, but not too different from any other Midwestern mother. There are no Jewish symbols in her home or Jewish concepts in her vocabulary. She uses noticeably Jewish names when she tells Michael what has become of the neighbors. Though perhaps a "Jewish" neighborhood in last names, what has happened there is no different from any other affluent neighborhoods: affairs, divorces, remarriages. The point is made repeatedly that



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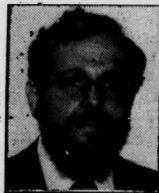
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On wisdom

By JAMES PONET

I read these selected textual citations as a kind of homily at the Yale University Baccalaureate Service this spring.



From Pirke Avot, the Ethics of the Fathers, (5:9):

Seven traits characterize the boor and seven traits characterize the wise person. The wise person is silent before one who is greater than [she] is in wisdom, does not interrupt the words of an associate, does not hasten to reply, asks to the point and responds succinctly. She speaks of the first thing first and the last thing last, and regarding a matter about which she has not heard she says, "I have not heard." She acknowledges the truth. The opposite of these traits are found in the boor.

Comments 13th century scholar Rabbenu Yonah of Gerondi:

Even one's own views cannot be clear until one has first heard what the ancients have said and then weighed in one's own mind which view is the more correct. That is why silence on the part of a student in the presence of a teacher or of anyone greater in wisdom, is a hedge.

As the 2nd century sage

and martyr, Rabbi Akiba, taught:

"A hedge for wisdom is silence." (Avot 3:17)

The Machzor Vitry, a 12th century work, adds a simple gloss to Akiba's maxim:

If silence is becoming to the wise, how much the more so to the foolish!

To which the Avot d'Rabbi Natan adds:

Wisdom does not lead to words, nor is it words that lead to wisdom — only deeds. (Chapter 22)

Russian Talmudic scholar, Barukh Halevi Epstein, who died in Pinsk in 1942, wrote in his commentary to Pirke Avot:

Rabbi Akiba did not say, "Silence is a hedge for wisdom," but rather, "One hedge for wisdom is silence." For he did not intend to teach that through silence one comes naturally to wisdom. That is simply untrue. Silence is not enough, as it is written in the Book of Proverbs, "Even a fool who maintains silence is thought to be wise" (17:28). That is, people will regard him as wise although he remains a fool. On the other hand, language can be a hedge for wisdom if it counsels silence. For wisdom leads one to appreciate the quality of silence.

14th century commentator to Avot, Rav Yosef ben Yosef Nachmias, of Toledo, wrote:

Note the difference between your ears and your mouth. For the Holy One Blessed be He created for you two ears and one mouth so that you might listen twice as much as you speak.

Torah dedicated on USS Independence

PHILADELPHIA — The Jewish personnel aboard the 25-story high USS Independence now may retire to a room which has been dedicated with a Torah, an ark, tallitot, a kiddush cup and candleholders through the good offices of the Jewish Welfare Board and the

Cardozo Lodge of Brith Shalom. Morton C. Shaffron, president of the JWB committee, helped arrange the Torah presentation and has organized similar ceremonies aboard the ships that come to the Philadelphia Navy Yard or at the area's many military facilities.

Soviet scientists at Israel meeting

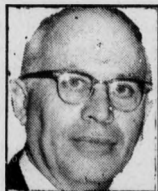
TEL AVIV — The first official delegation from the Soviet Academy of Sciences to visit Israel is attending the Landau Memorial Con-

ference on the Frontiers of Physics. Heading the Soviet delegation is Prof. Yuri Ossipyan, vice president of the Academy

Isaac Askenazi, popular Jewish painter

By RABBI A. P. BLOCH

1902 — Isaac Askenazi, popular Russian-Jewish painter, died in Moscow at age 46.



Askenazi painted mostly Jewish themes. The paintings reflect the artist's traditionalist heritage. He was the only student of the Academy of St. Petersburg who was excused from attending on the Sabbath. Askenazi succeeded in portraying on canvas the innermost emotional conflicts, anxieties and self-doubts of his subjects.

His earliest painting, "Abraham Expelling Hagar with her son Ishmael," was completed in 1877. Abraham had uprooted himself from his parental home and native country in order to preserve his monotheistic faith. Yet he could not get himself to uproot Ishmael from his parental home in order to preserve the integrity and faith of his son Isaac. Love of child was locked in struggle with love of God.

Askenazi's next prize-winning portrait (1880) was "The Wife of the Marrano." Most Marranos shared their secret Jewish life with their wives but kept it from their young children to spare them potential agony. When a Marrano was incarcerated on a charge of Judaizing, his wife would on occasion be held either as an accomplice or a witness to her husband's transgression. A wife's initial impulse was to deny any knowledge of his Judaizing. It was common knowledge, however, that even the bravest individuals confessed when subjected to the Inquisition's excruciating torture. "The Wife of the Marrano" clearly betrays her anxieties and self-doubts.

The third painting, "Moses, the Shepherd of Jethro, in the Desert," captures the turmoil of the heart-sick man. Moses had left the royal palace "to vis-

it his brethren" and was shocked by the sight of an Egyptian hitting a Hebrew slave. He slays the assailant and is forced to flee. He finds asylum in the desert, marries Jethro's daughter and herds his father-in-law's sheep. It would appear that he made a satisfactory adjustment. He earns his keep, established a family and enjoys the peace and serenity of the desert.

Yet appearances are deceiving. Beneath the mask of satisfaction seethes a nagging feeling of unease. Did he desert his brethren? Who will defend them now? If he had tamed his anger and merely reasoned with the

Egyptian assailant, he could have continued in Egypt his mission of mercy. Of course, he is aware of his speech defect and had always felt that in dealing with Egyptian ruffians his fist was more eloquent than his voice. Rationalizations, however, do not calm his pangs of conscience and the inner turmoil shows on his face.

Among Askenazi's other Jewish paintings are "Judah Halevi," "Sabbath Eve," "The Bridegroom Examined by the Rabbi," Amnon and Jocheved, Parents of Moses," "A Jewish Wedding," and "Ecclesiastes."

BOOK REVIEW

Henry Roth

Reviewed By RABBI DAVID HARTLEY MARK

Henry Roth, Shifting Landscape: A Composite, 1925-1987. Ed. by Mario Materassi. NY: JPS, 1987. 301 pp. \$19.95.



Henry Roth, Call It Sleep. NY: Avon, 1964. 447 pp. \$2.25. paper.

No serious student of 20th-century American Jewish literature can neglect *Call It Sleep*. Published in 1934, it found little popular acceptance, and the Communist Party circles in which its author found himself tended to denigrate the style of the book. Following an attempt at a second novel, which withered away, Roth moved to Maine in 1946 and settled down to farm life, raising water fowl, "convinced that (his) whole literary career was over." When the book was rediscovered and issued in paperback in

Continued on page 13

Archaeological Haggadah

Reviewed by ED SIMON
An Archaeological Passover Haggadah, edited by Dr. Beno Rothenberg, Adama Books. 76 pages, illustrated, \$12.95.

This is a reprint on fine, glossy paper of the successful 1967 edition. The essence of this haggadah is pictures of archaeological sites and objects. They are usually keyed to biblical verses related to the departure from Egypt, but also include other topics as well as a particularly striking depiction of the Temple of Solomon. A full text and

translation of the Haggadah is included along with brief directions for conducting the seder.

It is clear why a new edition was needed. The color photographs and illustrations fairly glow in comparison with the relatively drab representations of the earlier work. This is an ideal haggadah for those who wish to consider the historical as well as spiritual aspects of the seder. It will add a new dimension of appreciation for anyone.

Is there more than one Judaism?

By JACOB NEUSNER

How useful is the idea that there was more than one Judaism? So a rabbi asked in an interesting letter to the editor.

To answer that question,



we have first of all to know the difference between describing how things are and setting forth our views of how we want things to be. When we describe, we do not evaluate. When we state our views, we do. As a historian of religion, with specialization in Judaism, I want to describe the phenomena as they were and are. I want further to analyze them, and, finally, in the context of academic learning, I want to interpret them.

But as a rabbi and a believing Jew, I have views that have no bearing on my scholarly work. I believe things. I know certain things to be true, for example, that God gave the Torah to Moses at Sinai, that my scholarly work simply cannot accommodate.

When I describe, I know one thing. When I believe, it is a different, and higher, order of knowledge altogether.

Now back to the questions of how many Judaisms and what difference it makes.

As a believing Jew, I maintain that there is now, and has always been, only one Judaism: the Judaism of the Torah. As a Conservative rabbi, furthermore, I maintain that the Judaism set forth by God to Moses in the Torah today is best represented, most authentically, most accurately, most persuasively and most compellingly, by Conservative Judaism. These are matters of conviction.

But as a historian of religion, I see matters in a different context, for a different purpose, and in a different way. And therein lies my argument with the rabbi at hand. He wants to know why we are better off if we maintain that there were, as there clearly are today, many Judaisms.

My answer is simple.

In the context of description, not conviction, I answer by explaining the uselessness of the opposite notion: a single Judaism, encompassing everyone, all the time, everywhere. What renders that conception hopeless is the simple fact that it requires us to treat many different things as one uniform thing. But the thing common to them all turns out to be nothing very much; if, as the rabbi in question believes, it is Scripture, then it is a wild range of different parts of Scripture, or it is everything and its opposite in the reading of the same part of

in a single Judaism I do now know, nor does the rabbi in question suggest that he does.

The rabbi in question maintains that all Judaisms (in my language) or all expressions of a single Judaism (as he sees it) refer back to a single unifying source, which is Scripture, that is, the Torah. But each Judaism defines what it means by the Torah, or the canon, and, as the rabbi in question surely recognizes, various "Israels" (groups of Jews) have defined their canons in diverse ways. In today's world, that seems to me self-evident. For if we list the Judaisms we now recognize, we

For if we list the Judaisms we now recognize, we discern the canon of each — the list of holy books, saints, and the like — along with the world-view and way of life and definition of "Israel" that characterizes each one and separates it from all others. Orthodox, Reconstructionist, Reform, Conservative, Zionist, Socialist-Yiddishist Judaisms intersect, but are not the same thing at all.

Scripture.

In place of a single Judaism, history in fact presents a variety of Judaisms, that is, Judaic systems, each with its world-view, way of life, and address to a distinct social group, an "Israel" all its own. And every Judaism specifies its own Israel — not only species, but genus. In research summarized in the *Journal of the American Academy of Religion* and in press at Cambridge University Press as "Israel: Judaism and its Social Metaphors," for example, I have shown that a given system's definition of its social entity, its "Israel" is congruent with its larger systemic traits. And so it is with other systemic indicators, including, as many now recognize, the Messiah-theme, important in some Judaisms, inconsequential in others. How these differences are to be harmonized

discern the canon of each — the list of holy books, saints, and the like — along with the world-view and way of life and definition of "Israel" that characterizes each one and separates it from all others. Orthodox, Reconstructionist, Reform, Conservative, Zionist, Socialist-Yiddishist Judaisms intersect, but are not the same thing at all.

Calling them all a single Judaism in different versions seems to me to obscure the simple fact that each makes a whole and integrated statement of its own, calling upon its particular corpus of proof-texts to demonstrate the validity of its distinctive world-view and way of life. And the same was so in antiquity, as the difficulty of harmonizing the art of the Dura synagogue with anything in the pages of the Bavli has long demonstrated.

Judaisms, to be sure, form a family of religious systems, which we can distinguish from other such families, but that is only within a polythetic taxonomy, which can afford no comfort to the rabbi in question's view. The notion of a monothetic taxonomy serving to define a single Judaism has long ago fallen away as hopeless. The rabbi in question appeals to Scripture, the text in common. But there is none. Each Judaism appeals to its own set of proof-texts, choosing within Scripture the verses it requires to make the statement it proposes.

Accordingly, the texts recapitulate the system. The system does not recapitulate the texts. The system comes before the texts and defines the canon. The exegesis of the canon then forms that ongoing social action that sustains the whole. A system does not recapitulate its texts, it selects and orders them, imputes to them as a whole co-gency, one to the next, that their original authorships have not expressed in and through the parts.

A system expresses through the composition formed of the documents its deepest logic, and it also frames that just fit that joins system to circumstance. The whole works its way out through exegesis, and the history of any religious system — that is to say, the history of religion writ small — is the exegesis of its exegesis. And the first rule of the exegesis of systems is the simplest, and the one with which I conclude: the system does not recapitulate the canon. The canon recapitulates the system.

History does not yield one Judaism only. It yields many. Only the theology of a given Judaism presents the claim that there was, and is, only one Judaism — that one. A system — a Judaism — is like a language. A language forms an example of language if it pro-

duces communication through rules of syntax and verbal arrangement. That paradigm serves full well however many people speak the language, or however long the language serves. Two people (two hundred, ten thousand) who understand each other form a language-community, even — or especially — if no one understands them. So too by definition religions address the living, constitute societies, frame and compose cultures. For however long, at whatever moment in historic time, a religious system always grows up in the perpetual present, an artifact of its day, whether today or a long-ago time.

The only appropriate tense for a religious system is the present. A religious system always is, whatever it was, whatever it will be. As I argue in *Death and Birth of Judaism* (Basic Books), the reason is that its traits address a condition of humanity in society, a circumstance of an hour — however brief or protracted the hour and the circumstance. We capture the system in a moment, the worm consumes it an hour later. That is the way of mortality, whether for us one by one, in all mortality, or for the works of humanity in society.

But there is, after all, one Judaism that has endured the longest and serves even now, the Judaism of the dual Torah, oral and written, and its continuators, including Conservative Judaism, which I believe to be the authentic statement, today, of that dual Torah of Moses, our rabbi, at Sinai. The rabbi in question and I share the view, grounded in theology, not history of religion, that that Judaism is not a Judaism but Judaism — the only Judaism. So I claim in my *The Enchantments of Judaism* (Basic Books) — but that is yet another issue. This should suffice to indicate that there still are books to be read — and to be written.

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June 8, 1988 Page National 7

Christianity's debt to Judaism?

A sermon by the REV. DR. JOHN HAYNES HOLMES,
Minister Community Church, New York.

ABOUT DR. HOLMES — The Rev. Dr. John Haynes Holmes, renowned, minister of the Community Church, New York City, was one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer,



author, traveler and leader for civil rights, made him a unique figure in the ministry and political life. He began his ministry at the Community Church in 1907, and his pulpit and forums won a great host of adherents. He was a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes was a graduate of Harvard University and its Divinity School.

By DR. JOHN H. HOLMES

In speaking to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of the theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure and undefiled religion which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning — a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day, and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . . . It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. . . .

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is

the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts — the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

THESE poets are not Americans — and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout the Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church — by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews — more specifically from that generation of Jews which suffered the tragic experience of the Exile.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where

national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodic intervals to lay their offerings upon the sacred altars. This was as true in Palestine, as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B.C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help — otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues — or whatever is the Hebrew word for a "gathering together," or congregation of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was — thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local

or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was the first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on the first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulchre, . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath — the Christian once again taking his religious practices from the Jew!

We are beginning now, per-

haps to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity — those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught — were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day — the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus — that the Nazarene was one of the most unoriginal men who ever lived.

AS A YOUNG and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said — or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables, are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights — in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion to the declaration: "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see

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if I can make this plain:

ON NEW YEAR'S day, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions — Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not to unto him. This is the whole law, the rest is exposition."

BUT THE LORD'S prayer — this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion."

Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted" — if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek for they shall inherit the earth" — turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled" — turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God" — turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge... but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance — his injunction in the Sermon on the Mount to "resist not evil."

This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation — "an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jews had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans,

and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews! All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue.

Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith.

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel.

So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill, for verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come

face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who had given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews — that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism — for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult — the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All

around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism — this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us... to bring Jews and Christians together, not by converting, or merging one with the other, but by recognition of that spiritual kinship which makes them one — this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation — but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power — and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer — that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims: "Nathan, you are Christian. Yes, I swear. You are Christian — better never lived."

To which the big-hearted and wise Nathan replies: "Indeed! The very thing that makes me seen. Christian to you, makes you a Jew to me."

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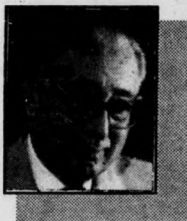
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Piano virtuoso at 5

By RABBI SAMUEL SILVER

The photo of an amazing five-year-old prodigy is on the front page of an issue of the *Algemeiner Journal*. The wonder-child, Grisha



Magarshak, won the first prize in a musical contest at the Brooklyn Museum for his piano virtuosity. The *Journal's* Shimon Feiginov found it hard to believe, so he went to the Magarshak home and met the youngster and his piano-playing mother, who came here from Leningrad with the prodigy four years ago; her husband is expected this year. Grisha plays Bach, Beethoven and Mozart and also chasidic numbers. He has perfect pitch and accompanies himself, singing, while playing the piano. He recited by heart a Pushkin poem in Russian for Feiginov. He also writes music. He'll appear as soloist with the New York Philharmonic this autumn.

America first

Many people criticize Mayor Edward Koch for his outspokenness. But the American Jewish Congress admires him so much that they awarded him the annual Stephen Wise Medal, given to those who walk in Wise's footsteps as champions of social justice. Sharing the honors were all of New York's borough presidents. At the Plaza Hotel banquet, attended by 400 people, Koch was saluted by the guest speaker, Bartlett Giamatti, former president of Yale. In his talk Koch expressed appreciation that he was the first New York Mayor to get the award. He said he was once asked whether he suffers from double loyalty because of his pro-Jewish



Grisha Magarshak

stands. He answered the question with a question: Do people feel that Italians, Irish, Poles and other ethnics have double loyalty when they associate themselves with their landsleit? He then added that "if Israel ever conquers America, I'll side with America." (*Algemeiner Journal*).

Selig Brodetsky

British Jews are remembering Dr. Selig Brodetsky these days. First because this is the centenary of his birth, and second because there's discussion about the role of the British Board of Deputies, which Brodetsky headed during the days of World War II when he often had to take issue with the policies of Great Britain. Born in the Ukraine, Brodetsky was brought to England by his poor Russian parents. He went to Cambridge, became a great mathematician and a facultyman at the University of Leeds but always tilted towards Jewish affairs. Like Weizmann, he was learned in Hebrew and Yiddish and became a fine orator (overcoming stammering). He was a moderate, and hesitated long before accepting the chairmanship of the Board of Deputies where he had to cope with non-Zionist Jews on one hand and with the London regime on the other. Ultimately he went to settle in Israel, but came back to England because of his health. He died in 1954. (Dr. S. Levenberg, in the *Forward*).

The actor who is our president

By RABBI MAURICE DAVIS

Do you remember the story about the woman who had a nightmare?

It seems that she had a dream, and in her dream it



was announced to her that this planet earth was in reality the official insane asylum for the universe. And when she awakened she was unable to disprove the vision.

I used to consider the story too far-fetched for anything but a passing joke. But when we have a President of the United States who reads the funny papers, eats jelly beans, consults the stars, and holds in his hands the fate of just about all mankind, maybe that

nightmare is not so far-fetched after all.

I'm serious!

Forget all the jokes about the Reagans and astrology (how he gave a new meaning to STAR WARS) doesn't it disturb you more than a little?

I know I wrote about this a few weeks ago, but I can't get it out of my system.

There is something extremely frightening about the President of the United States believing that his life and/or deeds are governed by the stars, the tide, or magic incantations.

Actors, I know, are supposed to be superstitious people. Maybe that is why we do not (usually) elect them to high office.

We made an exception for Ronald Reagan, and he has made a rather exceptional president. He is handsome, and charming, and extremely personable.

And nowhere was he more charming, or more personable than when he addressed the students at Moscow Univer-

sity. His speech was vintage Reagan, smooth, sincere, and superficial. To listen to Ronald Reagan is like reading Reader's Digest, but he did touch all the bases, and managed to present democracy in its very best light. The actor in him was at its best. That was real charm.

But then I think of his promised meeting with re-fuseniks Yuri and Tatyana Ziman, which was totally — and predictably — messed up. It just never came to pass, and the Zimans were left with all of the disabilities that come from meeting with the president, and none of the benefits.

And then I think of Grenada, Nicaragua, Panama. And then I consider what has happened in the area of social welfare, civil rights, separation of church and state. And somehow the charm begins to fade.

And as for his career as an actor, I realize his films may not be memorable, but I tell you I would rather watch his movies than his moves.

Israel and the U.S. — two partners

By ANN SHEKTER POWELL

WASHINGTON — They came from every state but Idaho and the Dakotas. And, like the politicians and pundits they gathered to hear, ranged across the political spectrum.

But, as the 1,200 delegates to the American Israel Public Affairs Committee gathered in Washington, D.C., for AIPAC's 29th policy conference, a recurring impression emerged. That inescapable conclusion was that, during the Reagan administration, the United States and Israel have developed a significantly closer relationship than ever existed before.

The idea was most explicit in the statements of Thomas Dine, AIPAC's executive director, who noted that "at the direction of President Reagan, the bilateral relationship has risen to heights beyond the highest hopes any of us had in 1980."

It was reinforced by the historical overview of Milwaukee Congressman Les Aspin, the Democratic chairman of the House Committee on Armed Services, who recalled that, for the first 20 years of Israel's existence, the only real connection between official Washington and Israel was the intelligence services' secret one. Aspin noted that the U.S. became a military supplier to Israel only in 1967 after Charles deGaulle terminated France's own role in doing so.

Frank Carlucci, the first Secretary of Defense to address an AIPAC convention, reminded the audience that, since 1985, U.S. economic support funds and security assistance have been in the form of grants rather than loans and that Israel is one of only four na-

tions working with the U.S. on the Strategic Defense Initiative (SDI).

When Carlucci ended his discussions of the economic, political, military, and strategic cooperation between the U.S. and Israel, Benjamin Netanyahu, Israel's just resigned ambassador to the United Nations, remarked that such a speech was unthinkable even a decade ago.

Moving beyond the issue of past and present, Shimon Peres asserted that political differences were part of Israel's strength, rather than weakness. He noted that there were also significant areas of unanimity along the political spectrum. Peres emphasized that Israel is united in its opposition to the division of Jerusalem, a return to the 1967 borders, or any proposal that risks Israel's security. Looking to the future, Peres envisioned Israel as an ally with other Arab nations in opposing Islamic fundamentalism, in creating a Middle-East common market, and in making the Middle-East fertile, prosperous, and free.

Peres' speech was delivered to a banquet audience of 2,000, which included one-fourth of the members of the U.S. Congress. Also present were a number of candidates hoping to win House and Senate seats, as well as officials from the Bush and Dukakis campaigns. No one from the Jackson campaign accepted AIPAC's invitation, although one high-ranking staff person did attend after making it clear that her presence was in a private capacity only.

Buy Israel Bonds!

Newcomers in the political parties

By SAMSON KRUPNICK

"Gone are the days of the smoke-filled back rooms where Knesset candidates are picked. No more 'Golda's Kitchen' or Sapir's little black



book. Everything is wide open. Free elections for all the offices," declared a victorious candidate for a Knesset seat on the Labor Alignment list.

In fact, the enthusiasm is a bit exaggerated. True the recent open vote by the 1,267 members of the Labor Central Committee to elect 29 candidates does represent a real landmark in the democratization of one of the two major political alignments. However, 23 other candidates were selected by the branches and nine "secure candidates were self-nominated." The latter included the present Labor Alignment Cabinet Ministers.

Nevertheless, there was some intensive campaigning by potential candidates, particularly Sefardi hopefuls, that produced surprising results. That veterans like Abba Eban, Ora Namir, Bar-Lev and others in that category vied with new ambitious young candidates is a tribute to the desire of the party to open doors to the younger element, albeit, not fully open doors. Party leader Shimon Peres, while expressing satisfaction at this development, was quick to point out that "...one's birthday is not the primary criterion for qualification to the Knesset."

There were some real surprises. Three veterans, all prominent, highly qualified Knesset members, were defeated. Aharon Nahmias, Jacques Amir and Yitzhak Peretz failed to win support. On the other hand former Secretary General of the Party, Arye (Lova) Eliav was re-elected resoundingly after "10 years in the corridor," as he put it. "I am overjoyed now to be privileged to enter into the main hall," he beamed.

We had the pleasure of appearing with Eliav at an aliya forum and found him to be an impressive exponent of a rational approach to the handling of aliya problems. He is a long time confirmed "dove," advocating an accommodation with Arabs many years before Peace Now acquired the monopoly on the desire for peace. Similarly another well-known "dove," Avram Burg, adviser to Foreign Minister Peres, son of the National Religious Party leader of many years standing, Dr. Yosef Burg, received substantial support. We recall reciting a blessing at Avram's wedding

and has relatively little significance, particularly when the people at the top of the list are basically the same. The total list proposed comes to 61. Now comes the scramble for "realistic" positions, since it is highly unlikely that the Labor Alignment will win more than 42-44 seats in the Knesset.

A more dramatic democratization occurred in the National Religious Party (NRP) in recent months. The party polls were wide open as over 140,000 voted for the 1,250 members of the Central Committee. Here, too, veterans were swept out as new younger candidates, mainly

These new faces and 14 others of similar viewpoints brought a general public reaction that the Labor Alignment had made a substantial swing to the left, rather than its normal position of just left of center. Shimon Peres denied that such a trend is indicated, noting that "there was always room for a divergence of opinion within the Labor Alignment."

at Kibbutz Kfar Etzion some years ago. Avram is brilliant, independent and an important addition to any list of candidates.

These new faces and 14 others of similar viewpoints brought a general public reaction that the Labor Alignment had made a substantial swing to the left, rather than its normal position of just left of center. Shimon Peres denied that such a trend is indicated, noting that "there was always room for a divergence of opinion within the Labor Alignment." The speculation continued, nevertheless, as to the reaction of the voters in the upcoming election to the realigned Labor Alignment. Expert pollster Hanoach Smith poured cold water on the "revolution" in Labor, pointing out clearly that under the Israeli election system, people vote for parties, not individuals. Hence the substitution of a number of candidates for other

Sefardim, joined the governing body of the National Religious Party. Recently the Central Committee elected its 18 candidates for the Knesset and, Sefardim captured over 75 percent of the realistic positions. Further, "experts" noted a swing to the right, away from the center position carefully maintained by the N.R.P. Both Professor Shaki, M.K., and Minister Zevulun Hammer were quick to point out that "...there was always room for a divergence of opinion within the National Religious Party." Peres denied the swing to the left by the Labor Alignment while Shaki and Hammer denied the swing to the right by the N.R.P.

Party platforms will, of course, reflect the thinking of the parties and in the end the electorate will make its decision. Present indications are that there will be something close to a stalemate with no alignment being a majority or

The song which insults Israel

Israelis can turn even popular songs into matters of controversy. Some three decades ago a song entitled *The Red Rock* was banned from airing on the radio because it romanticized the stone city of Petra, in Jordan, which Israeli youth sometimes risked their lives (and sometimes lost) to visit.

Much more recently, a furor was created when the popular singer, Arik Einstein, repeatedly sang a ditty, *My Little Journalist*, in which he cast barbs at newspapermen who use their pen to blacken the reputation of people. The fourth estate rose up in arms, and some reporters even threatened to sue for slander.

And in recent weeks a song based on the events in Gaza, Judea and Samaria, has caused an uproar. Popularized by the female singer, Si Himan, the song, *They Fire and They Weep*, is critical of the Israeli soldiers who are engaged in putting down the Arab rioters. When the protest singer, Joan Baez, appeared here, Israel's military radio station, Galei Zahal, had scheduled to broadcast her show live, but when the station director learned that *They Fire and They Weep* was in her repertoire, he had her program recorded instead, and then broadcast selectively, without the offending piece.

There was protest and cries of "censorship," but the director, Nahman Shai, declared that a song which insults Israel's soldiers has no place on the country's official army station. When editors shorten articles in the paper, he said, they call it editing. When it is done on Galei Zahal, the charge is "censorship," he added.

The same song had already caused a previous scandal on Galei Zahal when one of its popular disc jockeys, Yoav Kutner, broadcast it. An indignant listener phoned in to protest. Kutner answered him before an open microphone: "We've just had a call from a nincompoop listener. Drop dead, nincompoop listener, if possible, from AIDS!"

The result: Kutner was dropped as a disc jockey.

The publicity has not been lost on the music industry, and Si Himan is rushing into production a record which will be available in the stores. — C. A.

even close to it, necessitating a repeat performance of some form of a Unity Government. However, one thing emerges from recent interparty events — the "Old Guard" in all the parties will have to make room for a new generation with the "strange" view that democracy means rotation of positions — including those

all the way to the top. There appear to be a rapidly growing number of eager candidates for the all too few positions available. Something has got to give, and the leadership better take the new trend into account in the near future.

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Modern priest unbiased

By MIRIAM L. ZIMMERMAN

"I didn't know I had claustrophobia until the door clanged shut and I was alone with him," I explained to Rhoda after our jog. "He's



teaching a course called 'the Anguish of the Jews,' his book of the same title traces church anti-Semitism back to its source."

"So where did anti-Semitism come from?" asked Rhoda.

"According to Father Flannery, it derives from Christian theology."

"You're joking! A priest said that the source of anti-Semitism is Christian theology?"

"I know. I kept waiting for the door to be yanked open by two black-robed Jesuits with candles."

"Maybe the Jesuits don't know what their guest priest is teaching," suggested Rhoda over the sound of the coffee grinder.

"Can you imagine the headline? 'Inquisition starts at the University of San Francisco in closet masquerading as room. Visiting priest tortured for pointing out Christian culpability in anti-Semitism.'"

"I thought you said Jesuits had a reputation of being intellectuals," reminded Rhoda. "Why were you interviewing Father Flannery, anyway?"

"I wanted him to speak at our temple, but too many other temples got to him first. He also talks to Christian groups about the need for Christians to repent for the Holocaust."

"They're a little late," Rhoda returned from the pantry with a suspicious-looking bag. "What can they do now?"

"For one thing, they can quit blaming Jews for the death of Jesus. One of my students who took Father Flannery's course gave a speech on

why Christians shouldn't hate Jews for killing Christ."

"Jews kill Christ every day," observed Rhoda thoughtfully, "by refusing to acknowledge his divinity."

"Perhaps. My student had learned from Father Flannery that 20 years ago the Roman Catholic Church exonerated the Jews. What bothered me was that this was news for a whole roomful of college kids, mostly Catholic."

"So what did you do?" asked Rhoda, pouring coffee for us. Rhoda and I have carved out two hours a week in our busy lives to jog and schmooze.

"I waited to see what kinds of questions the other students would ask her. Some of them didn't seem to realize that Jesus had been a Jew. Father Flannery was right when he told me that the teachings of Vatican II have not filtered down to the local parishes."

"How can they call someone 'father' who will never be a father?" Rhoda wanted to know.

"It's symbolic," I answered. "Sister Mary is my new office mate; she explained it to me."

"What happened to Mohammed?" Rhoda liked to keep track of all my part-time colleagues.

"He left without saying good-bye," I replied in mock sorrow. "I knew it was over when he took his typewriter."

Rhoda removed doughnuts from the ubiquitous bag. "What else did you talk about with that priest?"

"He's not 'that priest,' Rhoda," I chided. "He's very special; a true friend of the Jews. He thinks the Vatican should recognize the State of Israel."

"Why doesn't he tell the Vatican?" Rhoda extracted a maple bar, custard oozing onto her fingers.

"Be careful with my maple bar," I grabbed.

"You're as bad as the kids," she scolded.

"Anyway, he was so kind, listened to all my tsouris about the bat mitzvah preparations. I wanted to give him a hug at the end of our talk."

Continued on page 14

Miriam bat Avraham v'Sarah

By MARY HOFMANN

"How does it make you feel to be called to the Torah as 'Miriam bat Avraham v'Sarah'?" our student rabbi asked me the other day.



As a matter of fact, it generates all sorts of mixed emotions.

I feel proud to be called up at all, of course. And to hear Hebrew words ring out from the bima in reference to me is a wonderful, validating feeling. As I walk up to the Torah, I feel like I'm moving in slow-motion, joining a symbolic march with all other Jews along the vast, winding road of Jewish history.

At the same time, though, I feel like there's a spotlight centered on me, proclaiming to all and sundry that I am different—not quite one with everybody else. Every time the words, "Avraham v'Sarah" are intoned, it is an announcement that I'm a convert.

This creates a real sense of dissonance that reverberates through a lot of the convert's attitude toward him/herself and, probably, everyone else's attitudes towards us as well. Once converted, we are told, the convert is supposedly an authentic Jew in every sense of the word—and the fact that we became Jewish through a process other than birth is never supposed to be an issue. Unfortunately, however, every time "Avraham v'Sarah" is announced from the bima, our status as converts is announced as well.

In addition, I have the unsettling feeling that in announcing Abraham and Sarah as my parents, I am being required to ceremoniously erase my own parents. This disturbs me. I already have parents (although my father died long ago), who I love and revere and who are and always will be an integral part of my life.

I had, in fact, a warm, loving, and full life before I came

to Judaism, and I feel I chose Judaism for all the right reasons—not as an escape from my life, but as its fulfillment. I cannot, like the Biblical Ruth, simply turn away from my past as though it never existed. It is all a part of who I am, and I plan to cheerfully carry all that baggage along with me wherever I go and whatever I do.

I'm getting mixed messages on this subject from Judaism, I guess, and my conversations with other converts tend to support what I'm feeling. Maybe it's because Judaism has for so long been a religion

fortably similar to what Jesus' disciples were required to do in a very overt way—they up and left their families, their jobs, and their past lives to follow him, an action that we as Jews find appalling. Yet, don't we expect this same kind of rebirth—on more symbolic, albeit less dramatic level—of our converts? And does the metaphor of being born again disturb you? I think it should.

If you're wondering how I've resolved all this, I can't give you a tidy answer. Fortunately, as a Jew, I don't feel I have to have all the philo-

In addition, I have the unsettling feeling that in announcing Abraham and Sarah as my parents, I am being required to ceremoniously erase my own parents. This disturbs me. I already have parents (although my father died long ago), who I love and revere and who are always will be an integral part of my life.

under siege. On the one hand, the guardians of Judaism's core seem to envision conversion as an either/or process apparently necessitating a complete break with the past and a virtual rebirth as the son/daughter of Abraham/Sarah. Anything less constitutes a potential threat—a possible weakening of the fabric of the religion.

On the other hand, this expectation sounds uncom-

sophical ends neatly tucked in and I can live with a certain amount of dissonance. Because I live in Merced, in a tolerant and loving community where nobody cares how I came to Judaism, it is more an academic question for me anyway. Many of you may have to wrestle with this more than I do, and if you'd like to share your thoughts on it, I'd be glad to hear them.

Awad must go; world backs him

JERUSALEM — Israel and its supporters were arrayed against the world as the Supreme Court upheld the expulsion order against Mubarak Awad, the Jerusalem-born American citizen whom the world contends is another Gandhi and Israel has proven is a leading instigator of the upris-

ings. Awad discontinued his hunger strike after a week, and has insisted that he will convert to Judaism in order to be able to return under the Law of Return. The Supreme Court ruled that Awad is in Israel under an expired visa of his American passport.

Joan Baez, Corretta Scott King, too

By ARLENE G. PECK

Why doesn't Joan Baez go into Mexico and do what she does best...stir up trouble? It really bothers me that she recently visited Israel on a self-



held in the amphitheater in Caesarea which is along the beautiful Mediterranean coast. The other, in Tel Aviv. Her Israeli promoter, Chaim Slutsky, for the record, stated that he was opposed to her singing "Shooting and Crying." He told her, that as a non-Israeli, she had no business singing that song. Well, frankly, I believe that as an Israeli, and as a Jew, Mr. Slutsky had no business being Ms. Baez's promoter. Busy lady, Ms. Baez also made an appearance at a rally which was sponsored by Yesh Gvul, a group of some 500 Israeli soldiers who have signed a declaration refusing "to take

also claims that his brand of non-violent resistance is a complement to, not in place of, continued armed struggle against Israel." This is a man who is dedicated to the cause of non-violence?

Spare me! How about this comment that this so-called peaceful man made in a speech to a group of Arab students in Jerusalem on March 22. Awad stated that "Just as the PLO wants the entire Palestine...Palestine for me is the Galilee, Acre, Ashdod, everything. This is Palestine for me." Terrific. This is the wonderful man that Joan Baez was looking forward to visiting? And, what thanks should

I found it interesting that behind [Joan Baez'] pacifist vision and all her talk of non-violence, and let's not forget impartiality, there was a banner that spelled out "Palestinian Self-Determination Is The Path To Peace."

part in suppressing the uprising and insurgency in the occupied territories." The profits that she made from the one in Tel Aviv were donated to the organization, "Peace Now." This group was founded by Jews who demand that Israel withdraw from the occupied territories and has drawn up to 30,000 supporters. Hm...I wonder where Mr. Slutsky donated his profits?

What outraged me most about her visit to Israel was her declaration that the one Palestinian that Ms. Baez had hoped to meet was Mubarak Awad. For those of you who don't know, he is the founder of the Palestinian Center for the Study of Non-violence, an organization I might add which is heavily steeped in chaos and violence. Of course, I suppose that everything is relative. What does Mr. Awad consider non-violent? He has been frequently quoted in the Jerusalem Post as saying that "Non-violence does not constitute a rejection of the slogan of armed struggle...If one were to use force, I would not be the one to stop him." He

been given to the Israeli promoter, Chaim Slutsky, who made it all possible.

Incidentally, Awad is an American citizen. Because he is NOT an Israeli citizen, I believe that this makes Israel even more justified in expelling him from the country and protecting their interest from such destructive influences. This despite the fact that he has tried to portray himself as some sort of Ghandi with his supposed non-violent means

Continued on next page

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Henry Roth

Continued from page 6
1964, Roth was lionized as the paragon of the "social consciousness novel."

He is now 87, living in Albuquerque, NM, and working again, his lifelong writer's block — as much ideological as psychological — over. And *Call It Sleep* remains his only completed work.

Roth might have languished in literary obscurity had it not been for the efforts of Prof. Mario Materassi who, convinced of the recluse's genius, searched for every piece Roth had ever written, every interview he had ever given (including some which Roth had himself forgotten), and compiled this collection. Reading it, one becomes all

too aware of the chained talent which was Henry Roth. It is regrettable that he never, for various reasons explored in *Shifting Landscape*, overcame his fear of the blank page which afflicts so many writers and would-be writers. There is perhaps little of lasting value in this collection — it resembles, more than anything else, an attic of ideas — but one may take comfort in Roth's belated fame, the hope that he may still, at age 87, produce a sequel to his first, greatest work. One can recommend *Shifting Landscape* only if it leads the reader back to *Call It Sleep*, which, for its description of an immigrant childhood, remains without peer.

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Zimmerman

Continued from page 12

"What? You would hug a priest?" Rhoda feigned dismay.

"Why not?" I teased her. "He didn't take a vow against hugging. Last year he celebrated his 50th anniversary as a priest. The preparations are like a bat mitzvah. We compared notes."

"First an Arab, now a priest," clucked Rhoda. "Did he say anything about the Pope's visit with Waldheim?"

"Yes, I almost forgot — that's the most important thing. After the Waldheim visit, in one of his speeches, the Pope mentioned that the Jewish community should now communicate with Cardinal Casaroli, the Vatican Secretary of State."

"So what does that mean?"

"Prior to this, the Vatican dealt with the Jews through some sort of office of inter-religious affairs. Now that the Secretary of State is involved, it means that the Jewish community can deal with the Vatican as a state."

"I still don't get it," said Rhoda, biting into another doughnut.

"It's the difference between the Vatican as a church, albeit the head church, as opposed to the Vatican as a sovereign state."

"And all this because of the Waldheim visit?"

"That's what Father Flannery seemed to be saying. The Vatican is a bureaucracy, after all, and it's important to be working with the right department. An office of inter-religious affairs doesn't have the power to grant recognition to another state."

"Quit looking at me like that," she demanded guiltily. "It's my last doughnut. So does he think Israel will be granted recognition?"

"He wouldn't predict one way or the other. But he did point out that before the Pope's speech, there was no machinery for the Vatican to recognize Israel. He also said that recognition wouldn't just be handed to them; they have to negotiate through proper diplomatic channels."

"Well, what do you think?" asked Rhoda, bagging the remaining doughnuts for our children.

"It's doubtful. Two patriarchal religions will use men to negotiate, even though research indicates women are better negotiators than men."

"But you can't say all women are better negotiators than all men," reminded Rhoda. "You have to say, most women are better than most men at negotiating."

Weird, hearing my words recycled by her. "In that case, yes, maybe we do have a prayer. Maybe there are men who can do a woman's job."

Peck

Continued from prev. page of protest.

I further resent Coretta Scott King once again speaking out in defense of Mr. Awad and his Palestinian cause. Ms. King has spent the better part of her life in being a professional widow. She also is quite outspoken in topics about which she most often is completely unknowledgeable. There is a tremendous difference in the likes of a Mubarak Awad and her deceased husband, Martin Luther King. The Rev. King not only rejected violence but he campaigned totally against the use of violence. Yet, Mrs. King has stated publicly that Awad understands "What we call Kingian non-violence very well." Amazing isn't it how Coretta Scott King is able to justify a man who advocates a group such as the PLO and are the terrorists of the world?

Save me from the likes of Joan Baez and the Coretta Kings. When are we as Jews going to stop worrying about the public opinions of those who don't matter and concern ourselves with the defense and future of our homeland?

Waldheim gets Arab welcome

RIYAD, Saudi Arabia — Shunned by the West, Austrian President Kurt Waldheim took his entourage of 20 businessmen to Saudi Arabia where they talked trade. The former General Secretary of the United Nations whose complicity in war crimes has been proved to all intents and purposes is making the rounds of the few Arab countries willing to receive him.

NAMES IN THE NEWS

Uri Geller's son

What would you expect from the seven-year-old son of Uri Geller, the one who bends keys and spoons, etc. Well, young Daniel can tell you the correct day of any date in any year — and he does it in seconds. He has already demonstrated this ability to TV audiences, and is quite modest and tells you he can't explain his uncanny skill. Not too many fans of pere Geller know that his full name was Uri Geller Freud and he is related to the father of modern analysis. He dropped the family name because he wanted to prove himself and not trade on that of a progenitor.

TV series on Wiesenthal

A TV series on the life of Simon Wiesenthal is in the process of being produced and will be aired late this year or early in 1989. Ben Kingsley is playing the role of the Nazi hunter, and with any kind of a decent script, the series should be a winner. TV companies from several countries are joining in the \$8 million venture, which will trace Wiesenthal's life from the time in 1945 when U.S. soldiers found him close to death when they liberated a concentration camp.

Jogging across the U.S.

A cross country run from Los Angeles to the steps of the Washington Monument was in the process as Sam Freeman, a Manhattan attorney, began the daily stints that he believes will prove that physical activity doesn't stop with age. "I want to break a myth," he said. "If I can run across the country at 67, how is it that professional baseball players have to stop at 40?" He has run two 100-mile races and several 50-mile races to prove his endurance. He is being accompanied by a friend, David Alderson, who will pace him in a van that will serve as a bed at night.

Mystery person named; he's ADL's Arnold Forster

R.L. Setty Jacoby of Kokomo, Ind., named Arnold Forster correctly as the current Mystery Person.

In 1940 he established the Anti-Defamation League's first law department (first clue).

His documentary film, "Avenue of the Just" was among the programs that won the 1980 Emmy Award for ABC's "Directions." (clue number two)

The Overseas Press Club of America awarded Mr. Forster its 1972 Citation for Excellence for the best radio interpretation of foreign affairs for his radio program, "Dateline Israel." (clue number three)

Forster is the ADL's general counsel. An attorney and the man responsible for the League's civil rights activities, he is an authority on human and constitutional rights. As general counsel, he has led a staff of skilled legal associates in the preparation of numerous law briefs involving fundamental issues and constitutional rights to the Supreme



Arnold Forster
Court of the U.S.

He recently completed his memoirs entitled, "Square One," which is being published by Donald I. Fine, Inc. and is scheduled to reach the book stores this September. The volume relates Mr. Forster's 50 years of struggle against anti-Semitism worldwide and the fight to defend Israel's good name and image from its birth in 1948 to the present.

Buy Israel Bonds

CONTEST

Do you know who's who?

The Mystery Person was president of the Bureau of Jewish Education of his native city.

The winner of the mystery person contest will receive a copy of Natanel Lorich's Israel's War of Independence, 1947-1949, with an introduction by Gen. S. L. A. Marshall, and published by Hartmore House. Each week an additional clue to a well-known Jewish personality will be given. Responses must be made by mail. The first entry received wins.

LETTERS

FREEDOM OF THE PRESS — The Jewish Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten, and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

'Wise men, careful of your words'

Dear Editor,

It greatly distressed me to listen to statements on TV which also were printed in the leading newspapers that some of our American Jewish leaders condemned the Israeli Army for the way they were handling the Arab unrest on the occupied West Bank and Gaza Strip. Our sages of the Talmud gave good advice when they said, "Chachmin Hizaharu Bdiurechem." "Wise men, be careful of your words." The average American that listens to or reads these statements must think that if the leaders of the American Jewish community speak this way, then the Israelis are truly hooligans and cutthroats.

The PLO tried terror, killing Israeli school children, taking hostages, hijacking planes and ships, and killing innocent people in airports throughout Europe. Rabbi Schindler may not realize it but they have declared war against him as well as all Jews. Maybe he forgot that not long ago they turned a synagogue in Istanbul, Turkey, into a slaughterhouse. They have killed Jews at the Rome synagogue, a Paris restaurant, and Jewish children at a bus station in Amsterdam. They have killed Arab mayors and other leaders suspected of cooperating with Israel. They have even killed their own PLO colleagues that favored a dialogue with Israel.

Perhaps our distinguished leaders forget that after the 1967 War, Prime Minister Eshkol offered the Arabs almost all of occupied territory, except Jerusalem, in the interest of peace. This offer was rejected by the triple Khartoum Declaration — No Negotiations, No Recognition, No Peace. The greatest hawk of them all, Prime Minister Menachem Begin, took a chance on peace with Egypt returning all of the Sinai that had been captured from the Egyptians, sacrificing strategic, economic and political advantage for a promise of peace.

It was not long ago that I was part of the hundred

thousand Holocaust survivors. After two-and-a-half years of fighting the Nazis, I wound up in a D.P. camp. This was one of the lowest points in my life. We lived in the camps without hope and with great disappointment at how the victorious allies treated us. The British blockaded the shores of Eretz Yisroel. The United States adhered to a strict immigration quota system since most survivors were from Poland whose quota was small. Under the existing legal restrictions, most survivors would have died of old age before qualifying for a visa.

In the whole world there was no place where we could rest our weary bodies and mend our broken spirits. The State of Israel welcomed all of us and gave us renewed hope and a purpose for living.

The enemies of Israel have tried with wars and terror to finish Hitler's work to destroy Israel and the survivors. Thank God, they have not succeeded. However, they have learned from Iran, which sends thousands of its children to be blown up in the Iraqi mine fields to clear the way for the regular army; and thus does the PLO, who send their youngsters against the Israeli Army, armed with rocks and Molotov cocktails, which are dangerous and lethal weapons, but which on TV cameras show the world how cruel and heartless the Israelis are.

The Israelis should not permit TV coverage, especially since it is one-sided, favoring the Arabs. Great Britain did not allow any news media in the Falkland Islands War; neither did the United States in the Granada invasion. This did not make them less democratic countries. Without the TV cameras the incentive for violence would be diminished. I will never forget when I was in Israel with the United States Israeli Bond delegation, Golda Meir spoke to us in the Hilton Hotel, Tel Aviv. She said, "It is not a question of giving up a hill or another stretch of sand. They, the Arabs, do not want us here. Period."

Our own leaders should be

more responsible and discontinue voicing irresponsible and ill-informed criticism, which gives aid and comfort to the enemies of the State of Israel in this most trying time of her existence. Litman Litow

Dine no statesman; Bush over Dukakis

Dear Editor,

I was surprised to see you call Thomas Dine a statesman. I had had the impression previously that you were concerned about the increasing dominance of the Jewish community by bureaucratic professionals at the expense of the rabbinate and of democratically responsive institutions.

In any event, Dine's evaluation of the presidential candidates is open to question. Calling Dukakis's positions "ambiguous" is charitable. Vice President Bush, on the other hand, has a long history and record as a friend to Israel and to Jewish causes generally; consider, for example, his role in helping Ethiopian Jews trapped in the Sudan to make aliyah. Norman H. Green
Los Angeles, CA 90035

Peck challenged, Arons supported

Dear Editor,

As a big fan of your paper, I am pained to find such disturbingly inane commentary from one of your columnists. I am speaking of Arlene G. Peck's, "The self-haters disgust me" (P-O, May 25), in which Ms. Peck, after going out of her way to print excerpts from a letter written in praise of herself, castigates a Mr. Mike Arons for saying things she disagrees with.

In the course of her tirade, Ms. Peck sees fit to question Mr. Arons' faith ("This is a Jew?"), she asks, call him "a dangerous mutation," accuse him of being an armchair quarterback, and even has the nerve to "make book" that Arons has never been to the Middle East.

But even worse than Peck's tacky attack is the fact that the quotes she uses to show

Arons for a fool contain nothing ludicrous at all. While not everyone will agree that the U.S. suspending aid to Israel "might be just the shock that Israel needs to reestablish its moral claim for world support," it is not an entirely absurd notion.

Moreover, when Mr. Arons says, "I have come over these past few months to recognize that the blame for the Middle East horror and stalemate is much more historically shared than I previously realized," he is speaking for quite a number of American Jews, this writer among them. And when he

further states that, "I was a Jewish boy during the period of the Holocaust, and was shown how very important it was to speak up in the face of injustice and oppression. I was never taught to remain silent when the oppressor was Jewish," he is saying something every Jew — every person — should take to heart.

In his letter, Mr. Arons bared his soul. In her column, Ms. Peck merely bared her claws. Let us hope she will have the good taste to retract them in the future.

Daniel Aaron Cohen
Chicago, IL 60626

WITH THE CONGREGATIONS

Pulpit changes

Rabbi Susan Berman has been named spiritual leader of Beth Israel Temple, Cleveland... Temple Emanu-El, Fort Lauderdale has elected Rabbi Edward M. Maline to its pulpit... Rabbi Robert D. Shafan has been welcomed to the pulpit of Temple Beth Israel, Jackson, Mi... Temple Israel, Omaha, has named Rabbi Aryeh Azriel as its spiritual leader... Rabbi Allen Dranov is the new spiritual leader of Temple Beth Am, Teaneck, N.J.

Quotation of the week

A few months ago I printed a section of the questions which children in our Religious School asked when I visited their classes. Many people told me that they found them delightful.

I also receive questions from older young people. Those queries, often from college students, can be provocative. One student wrote this year:

In high school about 90 percent of my friends were Jewish so I never had to explain anything about Judaism to anyone. But now about 90 percent of my friends are *not* Jewish. In a way I have liked that because I have learned about their religions from them and have had the opportunity to teach them about my religion. But sometimes I run into troubled trying to answer their questions. I have been keeping a list of their questions so I could get answers to them. I hope you can help me if you find some free time. I would really appreciate it.

Here is my list:

- 1) When a person dies, where does he go? (Not heaven or hell, right?)
- 2) Who do we believe Jesus was?
- 3) What happens when the Messiah comes?
- 4) When will the Messiah come? Is there a theory? (Such as when everyone follows the 613 mitzvot)
- 5) I can tell my friends the rules about being kosher (i.e., not mixing milk and meat), but I don't know the exact reasons for all the rules.
- 6) What are the three most important holidays?
- 7) This year is 5748. What happened in the year 1? What B.C.E. year is the same as the Jewish calendar's year 1?

I wrote in answer. In brief, this is what I said:

Continued on next page

Revital has good chance at Seoul in gymnastics

JERUSALEM — Israel may not win any medals because of the tough competition at the Seoul Olympics, but she will enjoy following the exploits of her top gymnast, 17-year-old Revital Sharon, who was just named "Sportswoman of the Year." She earned a place in the Olympics as early as last October when she competed in the World Championships in Rotterdam.

Six years ago at the age of 11 she won a gold medal at the International Workers' Games in Italy and since then has been travelling abroad regularly to compete, gaining the necessary experience to participate on the world level. Only recently she beat the 1981 world champion Olga Bicharova.

Her normal day begins at 6 a.m., and no sooner than school is over at 1:30, she

heads for the Wingate Institute where national team coach Zahava Zissman leads the squad through its paces for four hours. Six days a week she heads for home at 8 o'clock and to bed perhaps by 10.

Asked about boy friends, she told Danny Ben-Tal of The Jerusalem Post, "They'll have to wait a year or two; the Olympics won't."

Zissman, who has been training gymnasts for 16 years, waxed eloquent about her charge. "Revital has a unique blend of flamboyance and seriousness. She combines the properties of a beautiful dancer and a terrific acrobat." She added that most of the judges at Seoul have already seen Revital perform. "I know she's going to do us all proud," she said.

Quotation of the week

Continued from prev. page

1) Jewish tradition believes in heaven. It does not believe in hell. It teaches that when a person dies the body is interred in the grave but a spiritual dimension (sometimes called "soul") continues to exist.

2) We believe that Jesus was a Jew who taught a perspective on Judaism emphasizing the ethical over the ritual. He had no intention of starting another religion.

3) There are many conflicting ideas about the messianic age. All agree, however, that it will be a time of justice and peace.

4) No one knows when the Messiah will come. Some believe that the messianic age will begin when the world is as bad as it can be; others when it is as good as it can be.

5) There are four central reasons for kashrut: it is a *mitzvah* in the Torah; it is a discipline; it is a way of identifying as a Jew; it teaches respect for life.

6) The Torah emphasizes the pilgrimage festivals (Passover, Shavuot and Sukkot). Later tradition emphasized others, such as Rosh Hashanah and Yom Kippur. All periods of Judaism note that the Sabbath is the most important Holy Day in the Jewish calendar.

7) The number used for our calendar was calculated some time during the medieval period by adding up all the known ages and dates, working backwards. Since not every age or date was known, this calculation was obviously inaccurate. That is why 5748 has no religious sanctity to it. In the meantime, the Christians calculated their calendar. While we tried to date from Creation, they tried to date from the birth of Jesus. We now know that their calculation was also inaccurate. The Christian year which would correspond to the Jewish calendar year is 3760.

These are good questions. How would you have answered them? — Rabbi Jeffrey A. Wohlberg, Adas Israel Congregation, Washington

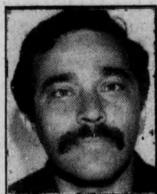
Sermon of the week

Jesse and the Jews - Rabbi Richard K. Harkavy, Keneseth Israel Congregation, Philadelphia

Sport where Jews still dominate — fencing

By SHEL WALLMAN

For the third consecutive year, Jewish fencers dominated the foil event at the 1988 men's NCAA Fencing Championships. Marc Kent, a



sophomore at Columbia University from Fairfield, CT, took home the gold after earning the silver as a freshman in 1987, while William Mindel, a junior at Columbia from Brooklyn, N.Y., via the USSR, captured the bronze after being the champion in 1987 as a sophomore.

Fourth place went to senior Yehuda Kovacs of the University of Notre Dame and Hod Hasharon, Israel, who took 2nd place in 1986 as a sophomore, while Joshua Huttenbach, a freshman at NYU from Brooklyn, N.Y., was fifth.

In the epee competition, Scott Shinberg, a junior at the Air Force Academy from Rockaway, N.J., was #9, while Charles Melcer, a senior at Yale from New York City was #10.

No All American

For the first time in seven years, we will not select a women's Jewish All-American basketball team. The talent simply wasn't there this season, but it's more an aberration than it is a trend. The high schools are graduating a number of accomplished cagers, and we fully expect to name a team for the 1988-89 season.

Despite the decline, some fine basketball was played. Sharon Solowitz, a 5:10 senior (F) at Hofstra University from Holbrook, L.I., led her team with 15.8 ppg (#1) on 41% shooting with 7.2 rebounds (#2). Her 165 free throws were the result of strong drives to the hoop.

Jo Jo Rein, a 6:2 sophomore (C) at Princeton from Chevy Chase, MD., led the Lady Ti-

gers with 33 blocked shots and 49% shooting. She tallied 9.1 ppg (#4) and captured 6.8 boards (#3).

At Columbia University, Charlene Schuessler (M), a 5:5 sophomore (G) from Fullerton, CA., led the Lady Lions with 59 steals and 4.1 assists per game. She also accounted for 10.7 ppg (#3) on 43% shooting and 3.6 caroms (#5).

Jenny Beubis, a 5:6 frosh (G) from Granada Hills, CA., completed Columbia's all-Jewish backcourt with 10.0 ppg (#4) on 40% shooting with 2.9 assists (#2), 4.1 bounds (#4) and 35 steals (#2).

In baseball

Coral Springs, FL., is the home of the only two Jewish players in baseball's Class AAA minor leagues. Jeff Hirsch of the Iowa Cubs in the American Association has a 0:0 won/lost record with 2 saves, a 3.75 era in 12 innings pitched along with 7 walks and 10 strikeouts. Steve Rosenberg of the Vancouver White Sox of the Pacific Coast League is also a closer and has surprisingly similar stats. Steve has a 0:0 record with 2 saves, a 3.68 era in 15 IP'd along with 5 walks and 6 whiffs.

UCLA recruits, Joel Wolfe, a 3rd baseman for nationally #1 ranked Chatsworth (CA) High School and Adam Schulhofer, an OF'er Canoga Park (CA) High School are both expected to go in the 3rd or 4th rounds of the annual June Baseball Draft.

Alan Sontag, a Masapequa, L.I., native who was released by the Orlando Twins of the Southern League

last year after going 2:7 with a hefty 6.3 era, has signed to pitch for the Arkansas Cardinals of the Texas League.

Shorts

Doug Shapiro, 28, of Dix Hills, L.I., a 14-year veteran of cycling, won the men's pro/senior 60K criterium, his first time on the 1-Kilometer oval. In the past, Shapiro had concentrated on the longer, more demanding courses of the European circuit. Shapiro has announced that this will be his last year in cycling.

Jonathan Bandler, a senior at Yeshiva University from Silver Springs, MD., was named all-Independent Athletic Conference, 1st-team. Jonathan is the Maccabees' #1 singles player.

Adam Feldman, a senior at N. Miami Beach High School and Jami Brosius, a sophomore at Miami's Sunset High School, have both been named all-Dade County, 1st-team, in water polo.

Henry Laskau, a three-time Olympian as a walker, has been nominated for the National Track & Field Hall of Fame. Laskau, now 72, a native of Germany, captured 42 U.S. national titles, the most ever by any athlete.

Ken Chertow, 114.5 lbs., representing the NYAC, and Bill Hyman, 220 lbs., of the Foxcatcher Club, have both qualified for the final Olympic Trials in freestyle wrestling to be held June 15-18 at Pensacola, FL.

Send all information, leads and questions to Shel Wallman at 70 W. 95th St., #27G, New York, NY 10025.

Soviet tennis star cannot play doubles with Mansdorf

PARIS — That the Kremlin can take its politics to the very edge was seen as it turned thumbs down to one of its best tennis players Andrei Chesnokov when he sought to team up with Amos Mansdorf, Israel's ace, in the French Open. Chesnokov asked permission to enter the doubles with Mansdorf as his partner, but

his superiors found officialdom opposed.

Mansdorf did not want to embarrass Chesnokov and only said "I'm not too keen to talk about it. I don't want to create any problems for Andrei." He has hopes though that one day the two might team up for major tournaments when conditions change.